THE JESUITS IN HISTORY

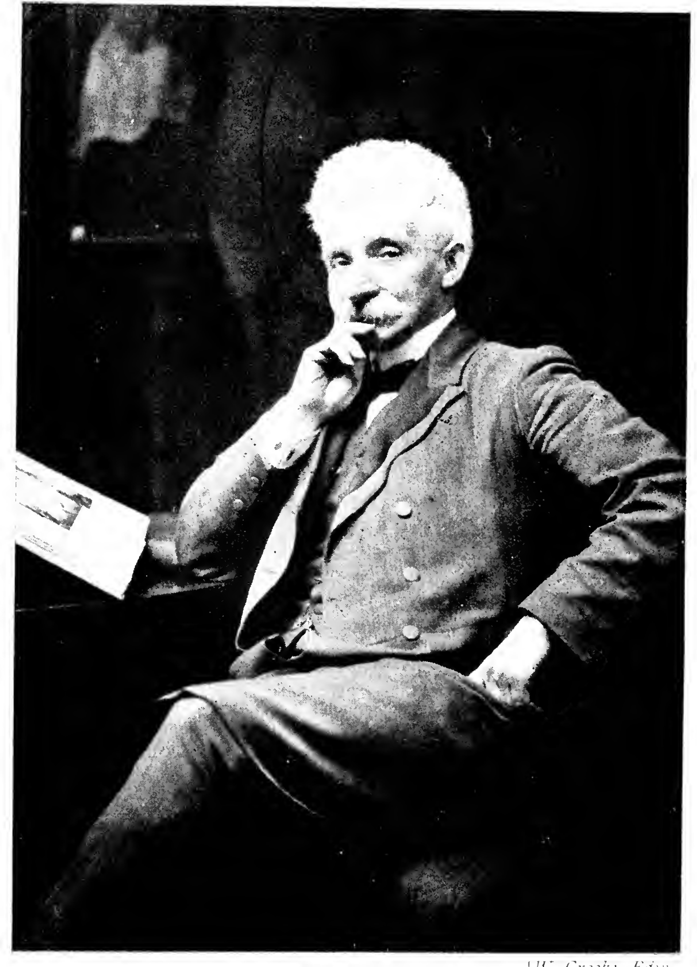
HECTOR MACPHERSON

THE JESUITS IN HISTORY.

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Most sincerely
Hector Macpherson

THE JESUITS IN HISTORY

BY

HECTOR MACPHERSON

AUTHOR OF "BOOKS TO READ AND HOW TO READ THEM,"
"A CENTURY OF INTELLECTUAL DEVELOPMENT,"
"SCOTLAND'S BATTLES FOR SPIRITUAL INDEPENDENCE,"
"THE INTELLECTUAL DEVELOPMENT OF SCOTLAND,"
"SCOTLAND'S DEBT TO PROTESTANTISM,
ETC., ETC.



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Dedicated

TO THE MEMORY OF

DAVID CAMPBELL

THE UNWEARIED FRIEND

OF PROTESTANTISM.

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The Jesuits in History.

CHAPTER I.

THE FOUNDER.

WHEN Ignatius Loyola appeared on the scene at the time of the great world crisis known as the Reformation, the fervent Romanist might well exclaim—the hour has come and the man! For Rome the hour had certainly come in a different sense than her devotees believed—the hour when she was being weighed in the balance and found wanting. The dissoluteness of her various orders, her shameless traffic in holy things, the political as well as spiritual despotism which she wielded over individuals—these proved so much combustible material which only needed the match of Luther to set ablaze. In its desperation, in its hour of direst need, the Papacy looked around for help to stop the world-wide conflagration. The hour of humiliation had come. Where was the man who could, if not bring back the fading glory

of Rome, at least help to restore somewhat her shattered prestige?

Ignatius Loyola was hailed as the man of the hour. Who, then, was Ignatius Loyola? He was the founder of a new Order, the Order of Jesuits, whose one supreme object was to check the progress of the Reformation. He was born in 1491—eight years after Luther—and belonged to an old Spanish family. In due course Ignatius entered upon a military career, in which he greatly distinguished himself, but in the course of which he met with an accident, which completely changed the current of his life. A wound which he received in battle laid him aside for a time from active duties. During his tedious illness he took to reading Roman Catholic literature. He underwent a spiritual change. He longed to devote himself as whole-heartedly to the Church as he had done to the army. He gave himself up to asceticism of the extremest type. We are told that he clothed himself in black filthy garments, and allowed his uncurled hair to fall over his unwashed face. As the result of his long fasts he had fainting fits, and in his trances, on his own affirmation, he had visions of the saints, especially of the Virgin Mary. His delusions led him to imagine that he had been translated direct to heaven, where God with His own

hand had placed him close beside His own Son, Jesus Christ. His brother, alarmed no doubt for his sanity, urged Ignatius to give up all his nonsense and act like other men. All in vain. Ignatius persisted in his new career. In order to chastise himself for his former love of pleasure, he flogged his body till the blood flowed. He took himself to a hospital in order to live with beggars and sick people. We are told that he never slept in a bed, not even on straw, but upon the bare naked ground, and subsisted during the whole week on nothing but water and bread, which he obtained by begging in the streets. He girded himself round the body with an iron chain, with which he duly flogged himself three times a day; he no longer made use of any comb or scissors, so that his appearance became perfectly horrible to a degree that, whenever he made his appearance, he was surrounded by the street boys who ran screaming after him, bespattering him with rotten eggs and mud.

Accidentally the discovery was made of his noble birth, and, as a consequence, interest in him was greatly increased. To avoid publicity Ignatius found a convenient cave which he made into a hiding place. In the cavern he increased his penance, abstaining from food and drink for several days. When he did

eat, his food consisted of roots which grew in front of his cave, and old bread which he had brought with him from the hospital. He flogged himself with his chain six times a day instead of three times, prayed for seven hours on his naked knees. In order to increase his bodily mortification he reduced his sleep to the minimum. Impressed with the idea that in the matter of penance and mortification he had fallen short, Ignatius was afflicted with remorse. As the result of his unnatural way of life and his morbid broodings, his imagination in a state of disorder called up pictures of the devil, with claws, horns, club-feet, and black face. He had also visions of the Saviour surrounded by heavenly hosts, ready to engage in conflict with Satan and his hirelings. Imagination ran riot. On one occasion Ignatius, we are told, saw "the Holy Spirit in the form of three piano notes closely bound together hanging upon a stalk, and to his holy eyes, moreover, the Host was transformed into the true God-man." Ignatius was on the point of paying with his life for his pious experiments. For eight days he lay unconscious, and would certainly have died had he not been accidentally discovered by some passers-by and conveyed to the hospital, where he received proper attention.

His prolonged penances, his esctatic raptures,

his marvellous visions, brought Ignatius no peace of mind. As the result of conversation with the priests to whom he made confession, he was led to see that he had a mission which demanded all his energies. He realised that as the outcome of the work of Luther a crisis had arisen in the Romish Church. "The Romish Church, the Papacy, and the Pope himself," said Ignatius, "and the whole religious fabric must collapse, owing to its former supports being now thoroughly worm-eaten, unless some entirely new foundation pillars can be found." It was borne in upon him that he had a mission, the rooting out of the heresy of the Reformers and the conversion of the heathen. He changed his mode of life. He cast aside his disgusting habits and dressed after the manner of his former self—a polished gentleman.

Ignatius conceived the idea of creating a new organisation with which to combat the Reformation. He gathered round him six associates, four Spaniards, one Portuguese, and one Savoyard. For the purpose of dedicating themselves to the "Holy Vow," the seven assembled themselves in the crypt of Notre-Dame de Montmarte on 15th August 1534, where they bound themselves by oath to follow the course which had been mapped out.

Ignatius Loyola placed himself before the altar and swore upon the Bible to live henceforth a life of poverty, chastity, and obedience. "He swore to fight to all eternity only for the things of God, of the Holy Mary, and her Son, Jesus Christ—a true spiritual knight; as also for the protection of the Holy Romish Church, and for the extension of the true faith among unbelievers—devoting his life thereto." After him the six others took the same oath. As they at last rose up from their knees, Ignatius Loyola marked upon the altar three large capital letters — I.H.S. "What do these signify?" demanded the others. "They signify," answered Ignatius, '*Jesus Hominum Salvator*' (Jesus the Saviour of Mankind)—and they shall henceforth be the motto of our institution." These words were inscribed on the banners of the new Order, the members of which posed as the Assistants or Companions of the Saviour of Mankind.

In the autumn of 1537 the little band, in the words of Ignatius, solemnly offered their services to the Holy Father, and told him that they were "determined to raise a mighty army of holy knights whose sole aim and thought should be devoted to overthrow all enemies of Rome under the banner of the Saviour." The new Order met with great opposition within

the Church, but the Papal authorities gave it their approval in the belief that it might have a powerful influence in checking the progress of the Reformation. One learned author, Schröck, puts this clearly as follows:—"The acceptance of, and favour shown to, the Order of the Jesuits by the Pope, is not to be wondered at from the state of the Catholic Church at that time; on the contrary, it must have been heartily welcome to the Roman Court. The latter had already lost an immense deal of ground through the Reformation of Luther and Calvin, and stood in danger of being always still more a loser, as the former means of the Popes for securing the obedience of Christians were no longer sufficient; the other orders and ecclesiastical societies which had hitherto rendered good service had become powerless and effete, and enjoyed but little consideration in their own proper church. More powerful institutions and more active defenders than the Roman Catholic Church hitherto had were required against such formidable and fortunate opponents. Now a society offered itself which promised to devote itself to all the requirements of the Church, and render the most implicit obedience to the Popes. Why should it then be rejected?" * What were the methods

* Quoted in Griesinger's "History of the Jesuits," p. 44.

by which this ideal was to be realised? Before the world the Jesuits pose as disciples of Jesus. As we proceed to study their history we shall see that instead of being Disciples, they have been Betrayers of the Saviour of mankind.

CHAPTER II.

JESUITISM A SPIRITUAL DESPOTISM.

As the great protaganist of Luther it was natural that the founder of Jesuitism should adopt for his Order principles diametrically opposed to those of the Reformation. The principles of the Reformation made for the emancipation of the individual soul, and intellect from an unbearable spiritual despotism, and the emancipation of States from an equally unbearable political despotism. The Jesuit leader, in framing the Constitution of the New Order, set himself to stop the emancipating process by making more rigorous the despotism of Rome. His aim was two-fold—to restore the despotic authority of the Romish Church, and to bring the heathen nations within its fold. Let us examine the rules of the order to see how far they are adapted to realise that aim. As became an Order inspired by the military spirit it was essential that a General should be appointed, and Ignatius had no difficulty in being elected. He soon showed that he had no

intention of aiding the emancipation of the individual; on the contrary, his intention was to proceed further than the Romish Church had done in enslaving the individual and stunting his mind. He at once severed all bonds that tied him to the world, especially that of blood relationship: as, for instance, he threw into the fire without reading them letters which after a long interval arrived for him from home. He claimed also from his associates the absolute renunciation of all personal relations. Not only were his associates to tear up by the roots all natural affections, but they were to place at his disposal their wills. The orders of the General were to be obeyed without question. Those in high office he would order to do the cooking, clean out the kitchen, or sweep the street, just to show his authority and to teach them humility. To show his power he compelled two of the brethren who had been idling their time to carry up a heap of stones to the upper storey piece by piece, and to bring them down again the following day. In this spirit of absolute ruthless despotism the rules of the Order were framed. The individual, when he becomes a Jesuit, renounces his own will, and becomes as clay in the hands of the potter.

Each member is taught to "persuade himself

that they who live under obedience should permit themselves to be moved and directed under Divine providence by their superiors, just as if they were soft wax in the hand of the superior to take what form he pleases, or as a corpse which allows itself to be moved and handled in any way, or as the staff of an old man which serves him wherever he goes, or on whatever thing he who holds it in his hand pleases to use it . . . promptly attending to their voice just as if it proceeded from Christ our Lord."

Obedience is the watchword of Jesuitism. Those who enter the Order are subjected to obedience the most absolute, in details of conduct the most trivial, as well as in beliefs the most solemn. In his masterly book, "The Jesuits in Great Britain," Walsh quotes from "The Rules of the Society of Jesus," printed for the private use of its members only, at the Jesuits' Private Printing Press, Rochampton, in 1863. The following, we are told, is printed as the 14th of what are termed the "Common Rules":

"None of those who are admitted for the work of the Home must learn either to read or write, or if he had any knowledge of letters to acquire more; nor shall any one teach him without leave of the General; but it shall be

sufficient for him to serve Christ our Lord in holy simplicity and humility."

In the matter of obedience the individual's own will and conscience go for nothing. In the "spiritual exercises" Loyola lays it down: "That we may be entirely of the same mind with the Church; if she have defined anything black which may appear to our minds to be white, we ought to believe it to be as she has pronounced it." Obedience in the real meaning of the term, according to Loyola, "no longer exists when we begin inwardly to question whether it is rightly or wrongly that we are given a command." A Jesuit, he says, "ought to have a will only inclined to obey without reasoning anything, without seeing anything, to perform all that the Superior has told you to do."

As evidence of the slavery to which the Jesuit is compelled to submit, take the following rule: "No one must shut his chamber door so that it cannot be opened on the outside, or have any chest or other thing locked without the Superior's leave." "No one must take any medicine, or choose a physician, or take advice of him unless with the Superior's approval." In regard to reading, no member can keep or read "any book of what kind soever without leave of the Superior to

whom it belongs to assign them those which may be most proper for their spiritual profit." Not only is the conduct of members inside the Home regulated to the most minute details, but rules are laid down regarding their relations with the outside world. No member is allowed to reveal what takes place inside the Home, and no book concerning the Society can be given to outsiders without the express consent of the Superiors. In a word, the individual Jesuit is reduced to an automaton, a mere machine, moved by secret springs, a being bereft of the qualities of manhood.

A striking illustration of the despotic nature of Jesuitism is to be found in the treatment meted out to Dr. Bartoli, who at one time belonged to the Order. In his book, "The Primitive Church and the Primacy of Rome," he records the following:

"I left the Society of Jesus for reasons of conscience, for which I am answerable to none, save to God alone. But these reasons were not the only ones. For this last year, owing to doctrinal accusations brought by unknown people against me, my Superiors first forbade me to live in large cities and centres of culture; then they made it impossible for me to hold any intercourse with learned men, to study, to write, to print any book, to exercise in any

way my natural inclination for scientific studies; they forbade me to preach, they relegated me to a town of secondary importance, where I could have no contact whatever with books or students; I was ordered to live there without any settled duty or fixed occupation; finally, they commanded me never to go out of the house without one of my brethren, who was to keep a watch upon my private conversations and report them to my Superiors. And all this in the name of our Lord Jesus Christ?. . .

"I appealed from my local superiors to the General of the whole Society. My appeal was rejected. I asked permission to go to Rome to clear myself personally of the charges brought against me. I was denied even this last favour. I inquired of a friend whether the authorities of the Roman Church would, if appealed to, look into my case and protect me against my Superiors. I was answered that the tribunal of the Church could and would do nothing in my behalf. There was, then, nothing left for me but to submit to a life of slavery and idleness in the Society of Jesus, or to rebel against the Society and the Church. I chose the latter course. I wrote a letter to my Superiors, and abandoned the Society and the Roman Church."

Equally striking is the testimony of Dr.

Giovanni Piolio, who, until 1908, held an important ecclesiastical position in Rome, in connection with the training of Roman Catholic students in the seminaries. In an interview with the representative of a London religious organ, "The Christian Commonwealth," Dr. Piolio, referring to the efforts of the Jesuits to gain absolute control of the students, said:

"The Pope's Encyclical was followed by the adoption of a double policy intended to crush the Modernists in the Church and to prevent the reproduction of the same spirit in the future generations of the clergy. The principal episodes in the first part of the campaign were the excommunication or the deprivation of those priests who could not be induced to recant and to submit; the attempt to persuade others to surrender at discretion in return for various lucrative sinecures; and the imposition upon all priests of the formula condemning in detail 'Modernist' doctrines, in order to compel them either to betray their inner convictions or to burden their consciences with a debasing perjury, and so to compromise their future behaviour. The second part of the plan of campaign involved the systematic sequestration of the ecclesiastical students in the seminaries from any contact with modern thought and life, and by provisions intended to keep the priests as long and as far as possible immune from modern influences.

"A concentration of the seminaries took place in Italy for the purpose of transferring them from the control of the secular clergy to the direction of the religious orders, such as the Jesuits and the Vincentians, more fitted to enforce orthodox views. All the superiors and teachers, even those merely suspected of Modernist ideas—in the broadest sense of the word—were removed; and arrangements were made to secure the entrance into the seminaries and friaries of boys even at the early age of ten or eleven. Their extreme youth made it certain, of course, that they were untouched by any Modernist ideas. Not only was every book not strictly scholastic—even

if orthodox—prohibited, but no journals or reviews or daily papers were allowed to circulate among the students except by special permission of the bishop. Even Catholic papers were excluded, lest through the 'refutation' of 'errors' the students might learn of the errors themselves. In fact, the Encyclical 'Pascendi' itself was the first revelation many ecclesiastical students received of the existence of 'Modernist' doctrines.

"The permission formerly granted to students in many seminaries to spend a portion of their summer holidays with their families was withdrawn, or subjected to severe restrictions. At the same time the only other channel open to the ecclesiastical prisoners for the expansion of their feelings—that of religious mysticism, especially in the morbid form of hysterical and sensuous devotions—was enlarged, and was made the substitute for the training of character and of moral qualities which in such conditions became impossible. As to those who after years of such seclusion automatically, and as freely as the rabbit caught in a snare, become priests—that is, find themselves bound to defend doctrines whose meaning they have not fathomed, and to profess heroic virtues which they have not acquired—they are forbidden to read other than Catholic books and reviews, and even daily papers, or to contribute to any newspaper or journal without the special permission of their bishops, or to give their adherence to any society without previous leave. Their activity in social and moral work is also restricted within very narrow approved lines; and every religious activity is controlled by the suspicious vigilance of an appointed committee in each diocese, and more effectively still by a system of 'espionage.'"

Between the vow of obedience and the vow of poverty there is a suggestive connection. To quote Mr. Walsh: "Before the probationer has actually joined the Society, and though he may be only fourteen years old, provision is made in the Constitution to enable him to give up at once all his property to the Society, and

he is even advised that it is better for him to make no condition in so doing, but let him leave its (his property) disposal to him who has the care of the whole Society, whether it should be applied to one place rather than to another within the same province; since he must know better than any other what is most needful and what most urgent." By this astute rule the Jesuits are enabled, under the cloak of religion, to reap a substantial financial harvest. Whatever may be said of their efforts to lay up treasure in heaven, they are certainly experts at laying up treasure upon earth.

One astonishing feature of the Jesuit Order is that not only is its own constitution essentially despotic, but it has at various times encroached upon the despotic power of the Pope. Even in the early days of the society, Loyola sometimes succeeded in putting pressure on the Pope in regard to injunctions which the society felt to be to its detriment. Some Popes, however, were not so pliable, and strongly contested the claims of the Jesuits to put the desires of the Vatican aside. Sixtus V. set himself to secure certain changes in the Constitution of the Order, but he met with strenuous opposition. In regard to Sixtus it was predicted by Bellarmine that he would not survive

the year 1590, a prediction that was looked upon as a threat. His successor, Urban VII., who, when Cardinal, assisted Sixtus in his opposition to the Jesuits, died eleven days after his election, a fact which involved the Jesuits in suspicion. The sudden death of Clement VIII., who was also at feud with the society, increased the suspicion of foul play. Whatever was the cause of these sudden deaths the fact remains that the Jesuits aimed at supreme despotic power. So strong did they become that several Popes were beaten in their attempts to discountenance some of the doctrines taught by the Jesuits. In the words of a writer in the "Encyclopædia Britannica"—"Some Popes fruitlessly condemned the 'Chinese rites,' whereby the Jesuit missionaries had virtually assimulated Christianity to heathenism, and the practical reply of the latter was to obtain, in 1700, an edict from the Emperor of China, declaring that there was nothing idolatrous or superstitious in the inculpated usages. In 1710 they (the Jesuits) put Cardinal Tauronar, legate of Clement XI., into the prison of the Inquisition at Macaro, where he perished, and finally, they disobeyed the brief of suppression issued by Clement XIV. in 1773, which enjoined them to disperse at once, to send back all novices to their homes, and to receive

no more members." To put it briefly, the Jesuits are willing to co-operate with the Papacy when it suits their own interests, but do not hesitate to disobey the papal authority and take an independent course when occasion serves.

It is altogether a mistake to suppose that Protestants are the only opponents of the Jesuits. On the contrary, their most virulent opponents are to be found in the Romish Church itself. The Augustinians, Carmelites, and particularly the Dominicans, looked upon them as the common enemy. But perhaps the strongest evidence of the dislike which was entertained of the Jesuits by the head of the Romish Church is found in the language applied to them by Clement XIV. in the Brief abolishing the Order. The important passages are these:—"We have remarked to our deep regret that our admonitions to them to serve God and not to mix themselves up with other matters, especially secular and political, as well as many other measures, have been almost powerless and of no effect. . . . Our predecessors had to undergo much vexation on that account. Pope Innocent XI., driven by necessity, went so far as to forbid the society to receive and invest novices. Further, Innocent XIII. was compelled to threaten

them with the same punishment, and Benedict XIV. closed the visitation of the inspection of the houses and colleges in the dominion of our well beloved Son in Christ, the most faithful King of Portugal. . . . After so many and violent storms all well-disposed people hoped to see once more the much wished for day which should bring peace and quiet. There occurred, however, only still more vehement and dangerous outbreak, as long as Clement XIII. sat upon the Chair of St. Peter, as stronger complaints and cries were raised, and even here and there the most dangerous results, rebellions, and scandals broke out; and it went so far that even those who inherited from their forefathers piety and magnanimity towards the generally esteemed society, and prominently our beloved sons in Christ, the kings of Spain, France, Portugal and the two Sicilies saw themselves constrained to banish and expel the members of the Order out of their kingdoms because they look upon this as a necessary measure in order to prevent Christ being seized and torn out of the lap of the Holy Mother Church." In view of the evils which the Jesuits had brought upon the Church by their haughty, dictatorial, despotic, and intriguing policy, Clement XIV. decreed the abolition of the Order in these words:—"We abolish and do

away with for ever their statutes, habits and customs, decrees and Constitutions, even when sealed by oath or Apostolical Confirmation: so that from this day hence the 'Society of Jesus' no longer exists."

The Jesuits, not to be beaten, soon set in motion their policy of intrigue in order to regain the power which they had lost. Their policy is clearly indicated in a letter written by one of the Jesuit Fathers addressed to the Superiors in France, in which occurs the following:—"When you are compelled by force to yield in laying aside the clothing which our Holy Father Ignatius required to be worn, you can still inwardly in your hearts remain stedfastly united to his institution and await a more propitious time when you can adopt it openly, only take care to draw the bonds uniting you to one another more closely together and resolved that no human power can release you from your vows." In other words, the Jesuits refused to take their directions from the Pope; they placed themselves above Papal authority. Within forty years they were again in the ascendant. In 1814, Pope Pius VII. annulled the decrees of his infallible predecessor and restored the Order.

Once more in favour at the Vatican the

Jesuits hit upon an astute line of policy. Hitherto they had been baffled by the fact that in using his decrees the Pope was in a measure controlled by Councils. They saw that it would be easier to manage one man than a large number of bishops in Council. The way to this was by proclaiming the Pope infallible. The first move was to get the Pope to promulgate, without consulting the Council, the Immaculate Conception of the Virgin Mary. The result of this was shown by a Jesuit writer in a pamphlet published in Vienna in 1865. After pointing out that the Pope had proclaimed this dogma without consulting the Council, he goes on to say, "Pius IX. has, it is true, not theoretically by the Act of 8th December 1854, defined infallibility on the part of the Pope, but practically he has claimed it." The practical claim was soon used by the Jesuits as a means of establishing the theoretical claim.

The road was now clear for outspoken advocacy of the infallibility of the Pope. One Jesuit paper, the "Civilata," urged the necessity of proclaiming the infallibility of the Pope as the means of dealing a death-blow to the spirit and teaching of liberation. The Jesuits won the day. The proclamation of the infallibility of the Pope was their handiwork. In Roman

Catholic, as well as Protestant circles, the Jesuits have been treated as enemies of religion. Why? An examination of their teaching in the sphere of morals and State-craft may furnish an answer.

CHAPTER III.

THE JESUITS AS CORRUPTERS OF MORALS.

WHEREAS among the Jesuits the individual is entirely submerged in the Order, and when the aim of the Order is not in the first place the cultivation of saintliness, but the furtherance of the temporal success of the Papacy, religion and morals will tend to be subordinated to worldly ambition. True, in the "Constitution," it is declared that the Order is closed against any person who has at any time been guilty of some delinquency, but it is left to the General to decide what is delinquency. If the individual is guilty of delinquency he is not inadmissible if the General considers him to possess qualities likely to prove of value to the Society. The dangerous tendency of this provision was seen and acknowledged by St. Francis Borgia, who, in an Encyclical written by him as General, expresses fear lest this opportunism would prove a field for ambition. Another high authority, St. Charles Barromeo, commented on the fact that men who were apt

for sciences were admitted though they might be destitute of piety or devotion.

The outcome of making the Order an instrument for the spread of the Papacy rather than a means of individual piety explains the adoption by the Jesuits of some of its most detestable doctrines. Since Pascal wrote the historic "Provincial Letters" all the world knows the full meaning and extent of Jesuitism. Pascal put the Jesuits of his time in the pillory, and we cannot do better than reproduce some of his scathing exposures. In one of the letters Pascal records the result of his interview with a Jesuit whom he calls an honest man.

"And what then," I asked, "can be the design of the whole as a body? Perhaps they have no fixed principle, and every one is left to speak out at random whatever he thinks."

"That cannot be," returned my friend, "such an immense body could not subsist in such a haphazard sort of way, or without a soul to govern and preside over its movements; besides, it is one of their express regulations that none shall print a page without the approval of their superiors."

"But," said I, "how can these same superiors give their sanction to maxims so untraditionary?"

"That is what you have yet to learn," he

replied; "know then, that their object is not the corruption of manners—that is not their design. But as little is it their sole aim to reform them — that would be bad policy. Their notion is briefly this: They have such a high opinion of themselves as to believe that it is useful, and in some sort essentially necessary to the good of religion, that their influence should extend everywhere, and that they should govern all consciences. And the evangelical or severe maxims being best fitted for managing some sorts of people, they avail themselves of these when they find them favourable to their purpose.

"But as these maxims do not suit the views of the great bulk of people, they waive them in the case of such persons, in order to keep on good terms with all the world. Accordingly, having to deal with persons of all classes, and of all different nations, they find it necessary to have casuists adapted to this diversity.

"By this policy they keep all their friends—and defend themselves against all their foes; for when charged with extreme laxity, they have nothing more to do than produce their austere directions, with some books which they have written on the severity of the Christian mode of morals: and simple people, and such as never look below the surface of things, are

quite satisfied with these proofs of the falsity of the accusation."

The system of casuistry by the Jesuits has been reduced to scientific precision, and where laxity of morals is necessary in the interests of the Order they have no difficulty in finding ample justification on the lines of their three great principles, probabilism, mental reservation, and justification of means by end.

What then is Probabilism? The doctrine as laid down by the Jesuists is that "when upon any moral question two different opinions are entertained by any celebrated casuists, of which opinions the one is more probable and in conformity with the law, the other less probable but more agreeable to our desire, we may lawfully put the latter in practice." Take a concrete case. A penitent comes to Confession resolved fully to make restitution of money which he has stolen. In that case the Jesuits will applaud his holy resolution. But suppose the penitent desires to be absolved but is anxious to retain the money. Rather than refuse absolution the Jesuit will furnish him with the opinion of a casuist to the effect that he can keep his ill-gotten gains. Such a doctrine strikes at the foundation of morality. It substitutes desire, no matter how sinful, for conscience the ultimate standard of morals.

What it leads to is clearly shown by the samples given by the German historian, Theodore Griesinger, of Jesuit teaching: "When a needy person, on account of sickness or lack of employment, is not in a position to supply his wants by his own work, he has the right to abstract from the rich by secret or open force the superfluity of the latter," "but," adds one of the Jesuit fathers, Escobar, "the person robbed must necessarily be a rich man." Therefore it is further added, "Whoever then findeth a thief who has the intention to rob a needy person, they must restrain him from doing so and point out to him another rich person whom he may plunder instead of the needy one." Another Jesuit writer, Gabriel, fixes the sum which it is permissible to steal at three francs. In business transactions the Jesuit standard of morality is very low indeed. In his book on the "Seven Mortal Sins," the Jesuit Tolet expresses himself thus: "When one cannot sell his wine at the price he considers it to be worth because it is considered to be too dear, he can give smaller measure and mix with it a small quantity of water, in such a way of course that everyone believes he has the full measure and that the wine is pure and unadulterated."

Growing bolder the Jesuit teachers set the

law of God at defiance in the matter of murder and assassination. Thus we find a Jesuit teacher in France, Herreau, saying :—"If anyone by a false accusation should calumniate me to a prince, or other man of honour, and I can maintain my good name in no other way than by assassinating him secretly, I should be justified in doing so." Escobar, the author of a book, "Moral Theology," published in 1655, declares "that it is absolutely advisable to kill a man whenever the general welfare or proper security demands it." In support of the view that a drunkard cannot be made responsible for his actions, another Jesuit father, Gobat, has the following :—"A son who has become intoxicated, and in this state has killed his father, is not merely no criminal but he may rejoice indeed at the circumstances of the murder which he has committed, if, that is, a great fortune which he inherits is in question, as large riches belong in every way to these things much to be desired, especially when one understands how to make good use of them."

There is abundant evidence to show that the Jesuits are adepts at hypocrisy and dissimulation, and these they justify by their doctrine of mental reservation. According to the Jesuits it is quite legitimate to use language in a different sense from that which you intend

the person addressed to understand by it. For instance, if one is asked in a court of justice "Did you see this deed committed?" he can answer, "I say no," which will be accepted as a denial, but by which the witness simply means "I say the word no." If a woman is charged with adultery with her confessor she can deny it; for having obtained absolution it is the same as if she had not committed it. Can anything be more diabolically demoralising than this Jesuitical code which sets at defiance the laws of God, and shakes the foundation of social life?

Equally diabolically demoralising is the Jesuit doctrine that the end justifies the means. Led by this infamous doctrine it was natural that the Jesuits should favour the Inquisition and that assassination should find in them enthusiastic supporters. In order to advance the interests of their Order, they became in an evil sense all things to all men. In the words of Nicolini: "Draw the character of the Jesuit as he seems in London, and you will not recognise the portrait of the Jesuit in Rome. The Jesuit is the man of circumstances—despotic in Spain, constitutional in England, Republican in Paraguay, bigot in Rome, idolater in India. He will assume and act out in his own person all those different features by which men are

usually distinguished from one another. He dresses in all garbs, speaks all languages, knows all customs, is present everywhere though nowhere recognised, and all this it should seem (oh, monstrous blasphemy!) for the greater glory of God."

Sooner or later all countries have found the Jesuits to be the enemies of society. This follows from the nature of their oath, which runs as follows:—"I do further declare that I will help, assist, and advise all or any of the agents of his holiness in any place wherever I shall be, in England, in Scotland, and in Ireland, or in any other territory I shall come to, and do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended powers, regal or otherwise."* Experience of the Jesuits led the Abbé M. De La Roche Arnauld, who had been a member of the Order, to pen the following scathing criticism:—"I will not shrink from avowing that the desire of becoming acquainted with a Company [the Jesuit Order] which was making so much noise in Europe emboldened me to enter it, without any previous knowledge of its sentiments or intentions . . . the caresses, the menaces, the persecutions, the outrages of that Society, all failed to make me view with indifference and

* Quoted in "Romanism Analysed," p. 344.

apathy the secret wiles and culpable practices which they employ. At the horrible aspect of these pertinacious and daring men (the recollection still makes me shudder) I averted my eyes with terror, and, on seeing the sanctuary of peace sullied with all the horrors of crime and imposture, I trembled at the thought of being within its walls. I resolved to escape as soon as I could without danger; and when, with incredible precipitation, I crossed that accursed threshold, I exclaimed: 'Just Heaven! can any honest man live among them?'" . . .

"Do you wish to excite troubles, to provoke revolution, to produce the total ruin of your country? Call in the Jesuits; raise up again the monks; open academies, and build magnificent colleges for these hot-headed religionists; suffer those audacious priests, in their dictatorial and dogmatic tone, to decide on affairs of State." That is the case against the Jesuits in a nutshell.

CHAPTER IV.

THE JESUITS AS MISSIONARIES.

As has already been stated, the Jesuit Order was founded to do two things—to check the progress of the Reformation and to convert the heathen. In carrying out the latter part of their programme they carried out to the letter in its bad sense the principle of becoming all things to all men by accommodating their teaching to the superstitions and weaknesses of the heathen. As Pascal in expressing the tactics of the Jesuits puts it: "They are prepared for all sorts of persons, and so ready are they to suit the supply to the demand that when they happen to be in any part of the world where the doctrine of a crucified God is accounted foolishness, they suppress the offence of the Cross, and preach only a glorified, and not a suffering, Jesus Christ." Nay, more, they so dilute Christianity with heathen superstition, that in the process the distinctive doctrines of Christianity are entirely abolished.

Take as evidence their doings in India.

Much is said by Romanists of the great labours of Francis Xavier, and even Protestants are to be heard eulogising him as a pioneer of missionary enterprise. In the matter of conversion Xavier held exceedingly crude ideas. His great aim was to get hold of the younger portion of the population. They were accepted as Christians when they could repeat the Lord's Prayer along with the Creed and could cross their arms over their breasts. All this, however, was the merest varnish. When Xavier and his little band of helpers withdrew to other parts of the country the native priests, the Brahmins, had no difficulty in bringing the "converts" back to the old religion.

Xavier is said to have baptized 700,000 natives, whom he left as ignorant as he found them. His motto seems to have been quantity, not quality. More unscrupulous was another Jesuit missionary, Nobili, who, in order to ingratiate himself with the natives, pretended to be a Brahmin, and for this purpose had his face stained, and gave himself as a descendant of the God of India. Perhaps the most glaring instance of the Jesuit policy of accommodation, with a view to the selfish interest of the Order, was seen in the treatment accorded to the lowest class of converts when the higher classes began to listen to their

teaching. In order not to offend against the caste-feeling of the Brahmins, the Jesuits refused the ministrations and sacraments of religion to the pariahs.

Jesuit policy in the mission field has not changed since the days of the pioneers. We are told by a modern authority, Bishop Caldwell, a distinguished missionary, that "the Roman Catholic Hindus, in intellect, habits and morals do not differ from the heathen in the smallest degree." In her book, "Two Years in Ceylon," Miss Gordon Cumming remarks that she had seen the very identical devil-dancers engaged from the temples of Giva to accompany the processions alike of heathen gods and of Roman images of Christ and the Virgin Mother. She had seen the image of Buddha opposite the image of the Virgin in the same chapel and apparently receiving equal adoration. She had seen Hindus, Buddhists and Roman Catholics alike paying their vows at the shrine of St. Anne, by whom certain miracles were said to have been wrought.

It suits the interest of the Papacy to-day to wink at the Jesuit caricature of Christianity in foreign lands, but there was a time when the Popes made great efforts to put a stop to the shameful travesties of religion among the heathen. The most historic of the conflicts

between the Jesuits and Rome was the conflict over the Chinese rites. Chinese converts were permitted to practise their old pagan ceremonies under certain conditions. For instance, as Pascal tells us, the Jesuits made their converts conceal under their clothes an image of Jesus Christ, to which they taught them to transfer mentally the adorations which they rendered ostensibly to their idols. The Jesuit Ricci, whose name is identified with the Chinese rites, declared that after consulting the writings of the Chinese literati he had come to the conclusion that the names of the principal idols were merely other names for the King of Heaven, and therefore the popular idolatries were merely harmless ceremonies. In 1631, missionaries of the Orders of Dominic and Francis appeared upon the scene, and so scandalised were they at the doings of the Jesuits that they complained to Rome. Pope after Pope tried in vain to put a stop to the scandal which existed till put down in 1744 by a bull of Benedict XIV. A Franciscan missionary, Soleto, in a letter to one of the Popes, bluntly accuses the Jesuits of subordinating the spiritual welfare of the natives to their own advantage.

This brings us to notice the remarkable way in which the Jesuits utilised their missionary

enterprise to embark in trade and commerce. So sordid did the Jesuit ideal become that it began to be said that the main object of the Order was to acquire power and riches.

On this point very important evidence is to be found in the official report of Monsieur Martin, Governor-General of the French possessions in India in 1697. It is an established fact, says M. Martin, that next to the Dutch the Jesuits carry on the most extensive and most valuable trade with East India, and they surpass in this respect the Danes and French as well as the English, and even the Portuguese themselves, by whom they were brought to the country. After showing the way in which the Jesuits continued to distance their rivals in business, Martin says :—"Further, I must not forget to state that there were many secret Jesuits who went about the country with these idolatrous Indian merchants who bear the name of Banians, in order to search for diamonds and pearls. These individuals dress like the Banians, speak their language, eat and drink with them, and observe exactly their customs. Indeed, whoever did not know them would necessarily take them for true Banians as they offer up sacrifices to the heathen deities just as the natives do. It is true that all this happened under the deceitful

pretext that they desired to convert them: but in truth they only went about with them in order to trade with them, and at the same time to conceal through their society their transactions. It need hardly be told that they never on any occasion converted a single Banian. I was assured by one of them who had made continued journeys with the Jesuits during those long years that throughout the whole time they had not spoken a single syllable about Christianity, and still less had made any attempt at conversion."

In regard to their trade activities in Central America, Palafox, the Archbishop of Mexico, in a report to Pope Innocent X., said:—"I find almost the whole wealth of Central America in the hands of the Jesuits, and the property they hold in heads of cattle and sheep is something truly enormous. Thus I am acquainted with two of their colleges, each of which numbers 300,000 sheep, and another command more than 60,000 oxen in their pasturages, whilst the secular clergy, together with all other religious orders, have only their sugar refineries, and those very small. The Jesuits possess in the province of Mexico alone, in which they have no fewer than ten colleges, the six largest manufactories that there are throughout the whole of Central America, and each of them

represents a value from half to a whole million dollars. Some very rich silver mines belong to the colleges, and they have succeeded in a word to bring to such a height their power and riches that the secular clergy will soon be compelled to beg their bread from the Jesuits."

In order fully to realise the pernicious influence of Romanism on individual and social development, it is necessary to study the case of Paraguay, where for a long period the Jesuits ruled with despotic sway. From the year 1586, when they entered Paraguay, till 1602, the Jesuits laboured simply as missionaries. In that year the Jesuits aspired to be something more than simple missionaries. They began to entertain the idea of creating Paraguay a Roman Catholic State, with the Jesuit General as absolute monarch. By a system of despotism which was conducive to social peace, and a certain amount of social prosperity, the natives were kept in a state of tutelage which was admirably calculated to promote spiritual serfdom. The Indians were kept in a condition of mental blindness and their religion consisted in the grossest superstitions. The Jesuits elevated themselves to a superhuman pinnacle. The natives were taught to regard them as superior beings from

whom they were compelled to receive orders in a kneeling posture, and to kiss the sleeves or hem of the Holy Father's garments was held to be a high honour.

Means were taken to keep the natives in a state of spiritual degradation. To this end the Churches were ornamented with pictures of the most extraordinary description and with hideous statues furnished with movable limbs and rolling eyes that filled the Indians with mortal terror. It was not the intention of the Jesuits to train the Indians in self-reliance. They were treated as children in secular as well as sacred matters. Every day the produce of their labour was delivered to the Jesuits, and in return the natives received sufficient supply for their daily needs. In Paraguay, as elsewhere, the Jesuits combined missionary enterprise and commercial pursuit. That the Jesuits amassed great wealth in Paraguay is clear from an official Portuguese report, written in 1731. The profit, it is said, amounted to over four millions of ducats annually. The Jesuits did a particularly lucrative trade in the so-called Paraguay herb. The profit in that famous herb was said to be as great as that of the gold and silver mines in other parts of America. According to the official report as summarised in Dr. Gries-

inger's book on the Jesuits, the Jesuits were enabled to export yearly to Spain about 300,000 hides of cattle, each of which was sold for six piastres or more, and the trade in leather brought in even as much. The fields proved to be very productive, and all kinds of grain were grown upon them, as well, especially, as tobacco, sugar and cotton, which latter the Indian women were required to spin and weave; all these articles were likewise transported to Europe, and cotton stuffs alone yielded an annual profit of 100,000 heavy piastres. Everywhere were to be observed well-appointed workshops, and the Indians manufactured therein most beautiful gold and silver wares. Moreover, there were numbers of locksmiths' shops, and forges and foundries even were not wanting, in which cannon, mortars, and the like might be cast. However, the latter manufactories were designed not so much for trade as for internal use, and the same remark also holds good as to manufactories of arms. In short, the Jesuits derived from their trade in Paraguay truly immense sums, and these were dutifully taken into keeping by the Superiors of the missions.

With their proverbial astuteness the Jesuits contrived to keep their operations in Paraguay concealed from Europe. In the year 1750,

the gigantic schemes of the Jesuits came to the knowledge of Spain and Portugal. Both of those Powers having interests in the region of Paraguay could not possibly tolerate the existence of a Jesuit State within their territories. The Jesuits, who had created a considerable military force, made a show of resistance, but the superior power of Spain and Portugal compelled submission. In 1768 Jesuit rule in Paraguay came to an end; the empire built upon the ignorance and superstition of the Indians was dissolved.

CHAPTER V.

THE JESUITS AND ENGLISH PLOTS.

The Jesuits have been accused of elevating mendacity to the rank of a science. Certainly their own apologists have done nothing to disprove the accusation. In fact, by their manner of dealing with history, Jesuit writers seem to have only the most distant acquaintance with truth. Take the following from a pamphlet issued by the Catholic Truth Society of Scotland:—" Every man of the Society of Jesus is bound by obedience under mortal sin to take no active part in secular politics." What are the facts? The supreme object of the founder of the Jesuit Order was to check the progress of the Reformation, and inasmuch as in the sixteenth and seventeenth centuries politics and religion were inextricably mixed, the Papacy could best carry out its designs by exercising influence upon kings and princes. In pursuance of their policy the Jesuits, who did nothing without orders, were told by the General "that the chief aim of all our efforts

ought to be to procure the confidence and favour of princes and men in places of distinction, to the end that no one might dare to offer opposition to us, but, on the contrary, that all should be subject to us."

So much for the aims of the Jesuits. How were they to be realised? On this point the General is quite explicit: "The favourites of princes, high and low, female as well as male, must be put under obligation through presents, flattery and favours of all descriptions, so that they may intercede for us with their masters, and give to us correct information as to the characters and indications of the latter." But how about those who at Courts are not disposed to further the aims of the Jesuits? The General hints at a short and easy way of getting over this obstacle. "All servants who have shown themselves to be in any way adverse to the Order should, by all manner of means, be removed from the surrounding of the monarchy, or be gained over to our side by great promises." Princesses were to be reached by bribing the chamber-women, "as through them access may be obtained to the most important family secrets."

So far from the Jesuits abstaining on principle from politics which really marked them off from other Romanist Orders, the fact was

that they made their main object to check the progress of Reformation ideas in the Courts of Europe. Loyola well knew how greatly Luther was aided in his battle with Rome by the sympathetic attitude of the German princes, and what the Jesuit General wanted was to range the monarchs, princes, and people of influence at Court on the side of the Papacy. To effect their purpose the Jesuits, as has been shown, pinned their faith to underground tactics. Secrecy has ever been their motto, and with their lax views of morality, they have had no difficulty in justifying the most atrocious means of securing their ends. In face of all this, what becomes of the statement in the Romanist pamphlet, to which reference has already been made, that Jesuits are prohibited from taking an active part in secular politics? Why, the play of Hamlet with Hamlet left out would be no more chaotic than the history of Europe since the Reformation with the political doings of the Jesuits omitted.

It is time now to show what history has to record of the political intrigues of the Jesuits. The subject is a vast one, and to deal with it in its entirety is beyond the scope of this chapter, which will concern itself mainly with the doings of the Jesuits in our own land. When Queen Elizabeth threw her powerful influence on the

side of Protestantism, it was time, so thought the Jesuits, to begin operations in England, and with a view to checking the spirit of Reformation principles, the Bull of Paul IV., deposing Elizabeth and relieving her subjects from their oaths of allegiance, having proved a grotesque failure, there was nothing for it but the adoption by the Jesuits of their historic method of plotting and intriguing. Papal bulls having proved futile, the Jesuits, in harmony with their maxim that the end justified the means, began to think of assassination. It was resolved to murder Elizabeth. Of course the Jesuits were ready with a plausible sanction that Elizabeth had been deposed, and her murder would simply amount to putting into execution the sentence against her. The plots against the queen failed, and something more desperate was resolved upon. This was nothing else than the invasion of England by Spain. Had the Jesuits anything to do with that gigantic enterprise? On this point we have the reliable testimony of the late Mr. Thomas Graves Law, a recognised authority on the subject. In his book, "Jesuits and Seculars," he says:—"Allen and Parsons, the respective heads of the two missionary bodies, Secular and Jesuit, were the soul of the new enterprise. When Philip procrastinated, and

the Pope was cautiously counting the cost, it was these men who passionately entreated and goaded them to war, drew up plans of campaign, armed the Catholics in England who would fly to the foreign standard, promised much aid from the priests, and assured the invaders of success. The foreign princes seemed to depend for their information far more upon the reports of the Jesuits than upon those of their ambassadors."

At last the Spanish Armada was under weigh, much to the joy of the Jesuits. One of them, Father Parsons, in anticipation of the expected triumph of Spain, had written ready for distribution when the Armada landed on English shores, an "Admonition to the Nobility and People of England." He reminds them how cursed Jezebel was thrown out of her chamber-window to the court, and after eaten of dogs. "This Jezebel for sacrilege, contempt of holy priests, rebellion against God, and cruelty, doth so much resemble our Elizabeth, that in most foreign countries and writings of strangers, she is commonly called by the name of Jezebel. I know not whether God have appointed her to a like or a better end."

The failure of the Armada was a terrible blow to the Jesuits, and once more they were

driven, in pursuance of their seditious schemes, to seek "fresh woods and pastures new." The next idea that emanated from the fertile brain of the Jesuit Parsons was the establishment of seminaries on the continent for the education of youths intended for the English priesthood. In his "History of the Jesuits in England," Taunton, a Roman Catholic writer, admits that Parsons' idea was to use these seminaries for the furtherance of his political schemes. Parsons still clung to the hope that England would be brought back to the Papal fold by means of the armed intervention of Spain. "The zealous young men who offered themselves to the seminaries as soldiers of Christ found that they were also required to be soldiers of Philip." A highly important book was written by Parsons in 1596, which remained in manuscript for nearly a hundred years, and which was printed for the first time by the Chaplain in Ordinary to William of Orange. The manuscript had been presented to James VII., but was left behind in his hurried departure from England. In this book we have the essence of Jesuit teaching on the subject of Government and the attitude of Romanists to Protestant rulers. Parsons outlines the policy to be followed in England when a Roman Catholic ascends the throne.

In the Government, and in all principal posts, only keen Catholics are to be employed. In order to deal effectively with heretics, Parsons suggests that as soon as possible the "Holy Inquisition should be restored." And for that the name of Inquisition may be somewhat odious and offensive at the beginning; perhaps it would not be amiss to name these men a "Council of Reformation." Parsons suggests the formation of a new Order of Religious knights whose duty is "to fight against heretics." For the proper working of Parsons' Romanist scheme, it was essential that Parliament should rest upon a Papal basis. Parsons is ready with a scheme for the Reformation of Parliament. He would have Abbots as well as Bishops in the House of Lords, and Deans, Archdeacons, and Monks in the House of Commons. As for laymen, public profession of their faith would be necessary before their election could be admitted. In order to destroy the very idea of toleration, Parsons proposed that Parliament should put in force the old laws that were in favour in England against heresies and heretics;—in other words, the revival of the days of "Bloody Mary," the days of the stake and the scaffold.

Of course, Protestants will be told that Roman Catholics of to-day are not to be held

responsible for the views of the Jesuits of the sixteenth and seventeenth centuries. In fact, there is a section of moderate Romanists who disapprove of the extreme views regarding Papal supremacy in matters political, but this section, unfortunately, has no influence in the Councils of the Papacy. The Jesuits are the powers behind the Papal throne, and the views of Parsons are shared by prominent members of the Order to-day. In a Romanist organ, "The Month," for October 1889, there appeared with the title, "A Jesuit Scheme for the Reformation of England," a review of Parsons' book by a leading Jesuit, Rev. F. R. Clarke, which says:—"Father Parsons' object in his book, however, is not to criticise the past, but to provide such plans for the future that Catholics may avail themselves of them, if the occasion offers, of restoring the Church in England. He is constructive throughout, and his constructive scheme is not only that of a good and prudent man, but of one who knows by experience the nature of the evils to be met, and the best remedies for them. He is very practical, and sometimes enters into details into which we shall not attempt to follow him. And the main features of his proposal are of permanent interest, not merely as a historical study, but as affording some valuable suggestions for the

guidance of Catholics, even in circumstances very different from those which the headstrong House of Stuart turned to such ill account."

The heads of the Papacy had cause to regret the encouragement which they gave to the Jesuits. But for them Romanism would not have been viewed as it has been by generations of Englishmen as a menace to national life. In England there were Catholics of the old school who were more Englishmen than Catholics, and took a patriotic stand when the country was invaded by the Armada. To these men Roman Catholicism was a religion, not a huge political despotism, and had the Popes listened to them, the future of Romanism might not have been so humiliating. But, as Goldwin Smith has remarked, "there were Catholics of another school, like the Ultramontanes of the present day, more papal than English, pupils of the Jesuits, and ready to join the papal invader against the country." Where a plot was being hatched, there the Jesuits were in evidence. It was so in the design against the life of Queen Elizabeth, the Spanish Armada, and the famous Gunpowder Plot.

Among the Jesuits was formed the diabolical plot to blow up the two Houses of Parliament. As Goldwin Smith points out, "the Jesuit Garnett suffered for complicity in the plot; he

had the Jesuit treatise on equivocation in his hands. Other Jesuits were in the background. Unlike most of the Catholic plots, this was well laid. Nothing but the desire of the conspirators to save the Catholic Lords averted a catastrophe which would have ranked with the St. Bartholomew."

To the dread caused by the plots of the Jesuits, and the natural wrath at their atrocious policy, must be attributed the ready acceptance given to the wild stories of Titus Oates. The Jesuits lay under universal suspicion, and people were in no mood to analyse the statements of Oates, or inquire minutely into his character. As was well said, "that the Jesuits were actively plotting for the extermination of Protestantism was no fiction of Oates, but a most certain and deadly fact. By his intrigue the Jesuit had presented Roman Catholicism as capable of anything, and by his casuistry he had destroyed confidence in a Catholic oath."

The Jesuits had still another card to play. Hitherto all their plots had failed. Beaten at every point, they were not discouraged. With redoubled energy they made another attempt to bring England back to the Papal fold. Before James became King of England, the Jesuits had worked hard to bring him back to them. James, however, was no zealot. He

placed his own interests before religion. He was willing to side with Jesuitism as long as it seemed to favour his designs, but when he realised that in regard to his prospect of the throne of England the Protestant card was the safe one to play, he gave the Papacy the cold shoulder. When James died the hopes of the Jesuits revived. Not much could be made of Charles I., but Charles II. proved a more promising victim. Charles I. had married a Roman Catholic wife, the Princess Henrietta Maria of France. To the Pope she had promised not to choose any but Catholics to nurse or educate the children who shall be born, or do any other service to them. The Pope told her to bear in mind that her mission in England was to forward in that land the religion of Popery. Charles II., nurtured in a Roman Catholic atmosphere, naturally became a son of the Church. His religion was of the easy, careless type, and with quite a Jesuitical laxity he had no difficulty when in Scotland in subscribing to the Solemn League and Covenant.

Immediately after the execution of his father, Charles entered into negotiations with Spain and the Pope to procure their help by force of arms to secure the throne. He expressed his sympathy with the Catholics, and promised,

when king, to repeal the laws against them. The negotiations came to nothing. Towards the end of the year 1655 the Jesuits were intriguing on behalf of Charles, under the leadership of the well-known Jesuit, Father Talbot. In a long letter to the king he is told that he may rely on help from Spain if he renounces the French faction and becomes a Roman Catholic. If he does, the King of Spain and the Pope will engage themselves to get all his own again. Charles had no scruples on this score. He was received into the Roman Catholic Church, but secretly, as he had no intention of losing his Crown to please the Pope.

A Papist at heart, Charles managed to throw dust in the eyes of his subjects with his professions of attachment to Protestantism. Not long after the Restoration Charles began to use arbitrary power in the interests of Popery. His Papistical leanings reached their climax in the infamous Treaty of Dover with Louis XIV. of France. The purport of the Treaty, which was signed in 1670, was that the French king was to give Charles £200,000 a year, by quarterly payments, for the purpose of making England by force a Roman Catholic nation. In his dastardly scheme Charles was to be aided by French soldiers. The attempts of Charles to

hoodwink the nation did not succeed with Parliament. Both Houses prevailed upon him to issue a Proclamation banishing Jesuits and priests from the country. The Proclamation was issued, but the king took care that it was not enforced. To the last he played the hypocrite, and his death-bed was surrounded with an atmosphere of deception.

James VII. was made of sterner stuff. Charles was a hypocrite, but no fanatic. James was a fanatic, but no hypocrite. In his headlong fanatical way, James began by alienating his Protestant subjects. Before he ascended the throne he was in the habit of hearing mass in private; but, when he became king, he had the doors of his room open so that he might be seen by his courtiers. James publicly declared himself a Papist; while his secretary, with incredible folly, wrote of "a mighty work in hand—no less than the conversion of three kingdoms, and thereby the subduing of a pestilential heresy which had long domineered over the northern world." James grew bolder. By an illegal exercise of the prerogative of dispensation he began to fill the services with Romanists. By a diplomatic stroke he hoped to serve the cause of Rome by the famous Declaration of Indulgence, which was meant to give relief to Nonconformists as well as

Romanists. The people saw through the diplomatic move; it meant a stage in the attempt to place England under the heel of the Papacy by removing the disability of Romanists. The Nonconformists patriotically preferred to suffer than to have Rome tolerated.

A glimpse into the mind of James is afforded in a letter written 2nd February 1687 by a Jesuit at Liege, and addressed to a Jesuit at Fresburg. This letter, which the official agency of the Jesuits, "The Month," in its issue September 1879, describes as a document of great value, and states that it was published in Echard's "History of England," goes on to say: "I do not doubt but you have heard that the King, writing to Father de la Chase, the French King's Confessor, concerning the affairs of the Home among the Walloons, says that whatever was done to the English Fathers of that Home, he would look upon as done to himself. Father Chase, Rector of the same Home, having arrived at London to treat of that matter, got an easy access to the King, and as easily gained his point. The King himself forbade him to kneel and kiss his hand according to custom, saying, 'Reverend Father, you have indeed now kissed my hand; but if I had known then, as I do now, that you were a

priest, I would rather myself, Father, have kneeled down and kissed your hand." After he had finished his business, in a familiar conversation, His Majesty told this Father "that he would either convert England or die a martyr; and he would rather die the next day and convert it, than reign twenty years piously and happily and not effect it." Finally, he called himself a Son of the Society (of Jesuits), of whose good success he said "he was as glad as of his own."*

In the midst of the general revolt against the policy of James came the news of the awful horrors of the revocation of the Edict of Nantes. To his eternal disgrace James approved of the proceedings of Louis XIV. Lord Acton states that James "urged Louis secretly to pursue the work of the Revocation, and was reluctant to allow collections to be made for the Huguenot fugitives." Ranke supports Lord Acton on this point, and states that Barrillon, the French Ambassador, gave James a pamphlet written in defence of the Revocation. James went further. In regard to the French Protestants who arrived in England, he commanded the Archbishop of Canterbury to inform the clergy that none of the refugees should receive a crust of bread,

* Quoted in "England's Fight with the Papacy," p. 435.

or a basket of coals, who did not first partake of the sacrament according to the Anglican ritual, knowing full well that the refugees, being Calvinists, did not recognise Episcopal orders. He went even further. He told his Privy Council that those who wished to be relieved must first become members of the Church of England. James would have preferred them to become Romanists; but even he, with all his stupid bigotry, dare not go that length. How deeply he sympathised with the diabolism of Louis was shown by the fact that he ordered to be burnt, by the common hangman, a pamphlet written by an eminent Protestant minister giving an account of the massacre.

Urged on by the Jesuits James proceeded on the path which led to his ruin. Seven Bishops, headed by the Archbishop of Canterbury, drew up a petition in the form of a remonstrance to the King, and out of the proceedings so initiated grew a resolution come to by leading statesmen to invite William of Orange to England. By riding rough-shod over the religious views and patriotic convictions of his subjects, he sealed his doom as a monarch. Here again the Jesuits had failed. England determined to remain Protestant, and showed her determination by placing upon the

throne William of Orange, the representative and defender of religious and civil liberty. While recognising to the full the heroic efforts of England, on behalf of Protestantism, let us not forget that the successful issue of those efforts was largely due to the part which Scotland played in thwarting on her own soil the persistent intrigues of the Jesuits.

CHAPTER VI.

JESUIT INTRIGUES IN SCOTLAND.

In estimating the influence of the Scottish Reformation, there is danger of overlooking its significance as a factor in placing the Protestantism of England, and consequently the United Kingdom, upon an enduring basis. Had Knox failed in his fight with the Papacy the chances of success in England would have been reduced to a minimum. As Dr. Hume Brown says: "Had Mary, on her return to Scotland, found her people united in their allegiance to Rome, and their predilection for France, the course of British history must have been different from what it actually became. With three-fourths of her subjects Catholic, Elizabeth could not have held her own against a sovereign of Mary's position, backed by the dominant opinion of Europe."

In its contest with England, Rome was fully alive to the vast significance of the Scottish Reformation. Scotland, in fact, held the key to the position. Rome realised that England could best be attacked through Scotland. If, by any chance, an alliance

between Spain and Scotland could be established; if the work of Knox could be undone, and the young king could be brought under Romanist influence, the Protestant movement in England might be nipped in the bud. Philip II., the champion of Romanism, never lost sight of the scheme of striking a blow for the old religion; and, in his view, this could best be done by a crushing attack upon England. The Reformers lived in constant dread lest Scotland should be used by Spain in the ambitious schemes of Philip. Their dread was well founded.

Obviously the first thing to be done was to discover how far the king and the nobles were likely to sympathise with the project. Had Queen Mary been on the throne the scheme would have presented no difficulties; but James was no fanatic. His supreme ambition was to secure the succession to the throne of England; and, if an alliance with Philip would serve this end, James would welcome an understanding with Spain. On the other hand, should Philip fail in his enterprise, James would encounter the wrath of Protestant England. James was, therefore, an uncertain quantity. On the whole, however, his secret sympathies and encouragement were with Philip. That was not enough. What

of the nobles? Their attitude had to be ascertained. In face of the suspicions of the Reform leaders, the utmost secrecy would need to be maintained.

At this juncture Rome found willing instruments in the Jesuits, whose success in all kinds of subterranean diplomacy had won for them a reputation as world-wide as it is infamous. In the midsummer of 1580 two Jesuits, Parsons and Campion, entered England; and within two years a project was formed—Father Creighton, a Scottish Jesuit, being in the plot—which had for its object the invasion of England and the dethronement of Elizabeth. The Spanish agent wrote in hopeful terms of signs of revolt in England, and that a great change was taking place in Scotland. The influence of the Protestant party was said to be waning. Meantime a number of English Catholics were holding private meetings on the subject with Mendoza, the Spanish Ambassador. In a letter to Philip, Mendoza says: "I pointed out to them that in view of the present position of neighbouring countries, the first step to be taken was to bring Scotland to submit to the Holy See. This, I said, would cause more anxiety to their Queen (Elizabeth) than anything else." He goes on to say that "it was decided to send

an English clergyman, a person of understanding, who was brought up in Scotland, to the Scottish Court for the purpose to try to get a private interview with Dr. Aubigny, and tell him that if the King would submit to the Roman Catholic Church, many of the English nobles, and a great part of the population, would at once side with him and have him declared heir to the English throne and release his mother. The point was to assure him that the help of His Holiness, of your Majesty, and, it was to be supposed, also of the King of France, would be forthcoming for this end."

A Jesuit, Father Holt, was sent to Scotland, and in a letter of Mendoza we have an account of his mission. Holt, he says, "went to Edinburgh, where he was received by the principal lords and counsellors of the King, particularly of the Duke of Lennox, the Earls of Huntly, Eglinton, Argyll, Caithness, and others who are desirous of bringing the country to the Catholic faith." Mendoza goes on to say that these lords and counsellors of the King "pledge themselves to adopt four means of attaining their object—(1) to *convert* the king; (2) in case the king be not converted to learn if the 'Queen of Scots' will allow them to *force him* to open his eyes; (3) with the

Queen's consent they would *transport* him out of the country; (4) or, as a last resort, they would *depose him* until the Queen should arrive. To forward these expedients they request a foreign sovereign to furnish troops to subject the ministers and heretics and provide against English invasion. *Two thousand soldiers* would be enough. With these they would undertake to convert the country and bring it to submit to the Pope." Mendoza suggests, in true Jesuitical fashion, that priests should be sent to Scotland from France dressed as laymen; and adds that "Holt and his predecessor had converted many and said mass, and preached on Christmas and Epiphany at Lord Seton's house."

Meanwhile the Pope, who seemed anxious to make assurance doubly sure, sent to Scotland the Scottish Jesuit, Creighton. On his arrival Creighton got into touch with the Duke of Lennox, the guardian of King James, who was still a minor. The Jesuit was smuggled to the king's palace at night, and was concealed for three days in a secret chamber. Light was thrown upon the Jesuit's visit by the following letter from Lennox to Mary Stuart:

"Madam,—Since my last letter a Jesuit, named Creighton, has come to me with letters

of credence from your ambassador. He informs me that the Pope and the Catholic King had decided to succour you with an army for the purpose of re-establishing religion in this island. . . . He says it is proposed that I should be the head of the said army. Since then I have received a letter from the Spanish Ambassador in London to the same effect, through another English Jesuit. . . . As soon as I receive your reply I shall go to France, with all diligence, for the purpose of raising some French infantry, and receiving the foreign troops and landing them in Scotland . . . for I promise you, on my life, that when I have the army which is promised me of 15,000 men . . . I will land. Courage, then, your Majesty!" etc.

The Papal plot received a dramatic check. Several Protestant noblemen, evidently aware that trouble was brewing, came to the King at Perth and invited him to Ruthven Castle, where they detained him, practically a prisoner. This, which is known in history as the Ruthven raid, had an important result —it separated James from the malign influence of Lennox, who left Scotland on 20th December 1582, with the intention of raising troops for the invasion of Scotland. The schemes of Lennox were frustrated by death,

which overtook him in France. With the death of Lennox the plot came to an abrupt end. But the Jesuits never know when they are beaten. They met in Paris, and after considering advices from the discontented lords, and also a letter from Queen Mary, "that things are well prepared, especially toward the border of Scotland, where the expedition from Spain would land," resolved that it would suffice if the King of Spain sent a force of 4000 soldiers.

The situation took another dramatic turn. James escaped from his captors. In his flight he evidently thought it politic to get into friendly relations with Rome. He wrote to the Duke of Guise imploring help against the rebels, and asking the Duke to use his influence with the Pope to send speedy aid. When his difficulties were over James declared that he would be "more free to favour your advice in all things, both in religious and state affairs as I wish to do in all things reasonable." James also wrote to the Pope, whom he asked to keep his communication secret, as if it became known he would be in a serious position, assailed "by my rebels and the Queen of England."

The Jesuits could make nothing of James. The goal of his ambition was the English

throne, and to obtain that he was willing to be either Romanist or Protestant. As a Popish spy in Scotland remarked, "James would have taken the English crown from the devil himself." The hopes of the Jesuits as regards James were blighted when it flashed on his astute, calculating mind that as Philip of Spain aspired to the English crown he need expect no help from that quarter. Moreover, Elizabeth, with the promise of an annual pension, lured James into a Protestant alliance which showed its value at the time of the Spanish Armada, the failure of which drew James further away from Rome.

Still James had no intention of throwing himself into the arms of the Protestants. He took care not to close his line of retreat in case Romanism should ultimately win the day. He was still under the suspicion of the Protestant leaders — a suspicion which was soon to be justified. On the morning of the 1st January 1593, Edinburgh was thrown into a state of excitement by the news of a fresh Popish plot, "and that one George Kerr, brother of Lord Newbattle, and a chief conspirator, had been on the preceding night lodged in the Tolbooth, and that upon him had been found letters by Jesuits and others of a treasonable character with certain

mysterious blank papers signed by the Roman Catholic leaders, George Gordon, Earl of Huntly, Francis Hay, Earl of Errol, Earl of Angus, and Sir Patrick Gordon of Auchindoun." The main purport of the correspondence was a request to Philip that a Spanish army should be sent to Scotland with which the Romanists would act. Naturally, the Protestant clergy were furious and demanded that those implicated should be brought to trial. The fact that no steps were taken against them increased the suspicion that James knew of the plot. The suspicion has been proved to be correct as is shown by the recent publication of a remarkable document. King James proved too much for the Jesuits. He used them for his own purposes and flung them aside when he had no further use of them. One of them, in a Memorial of the State of Scotland, frankly states that his single ambition was the crown of England, to gain which he would consent to the ruin of Catholic and heretic ministers alike. When James did get to the throne of England he supported Protestantism, and his policy was intensified by the Gunpowder Plot—an atrocious act which enabled him to take the popular side against the Jesuits.

Historical writers are never weary of dilat-

ing upon the headlong folly of the Stuart dynasty, over which there seemed to hang a tragic fatalism. The key to the tragedy is largely to be found in the fact that the real power behind the throne was the Roman Catholic wives of James VI., Charles I., Charles II., and James VII. The Jesuits, a cardinal point in whose policy was to secure influence at Court, found the Royal household a congenial sphere of influence. After the atrocious Gunpowder Plot, James could not be expected to haul down the Protestant flag, but behind the scenes Jesuit influences were at work upon Queen Anne, wife of James. Outwardly the Queen was a Protestant, but it is now known that she was secretly a Romanist. The evidence of her influence is seen in the efforts made to promote a marriage between Charles, the heir to the throne, and the infant Maria of Spain. The negotiations fell through, but Charles was successful in securing the hand of Princess Henrietta Maria, daughter of Henry IV., King of France. On the eve of her marriage Henrietta Maria wrote to Urban VIII. declaring her intention, if there were children, to have them educated in the Roman Catholic faith.

Charles was no Romanist, but all through his reign may be traced Jesuit influence in

the direction of giving a papistical tinge to the conduct of affairs. One clear instance may be specified. When Charles was in sore straits with the Covenanters, a Jesuit father, George Gage, with the approval of the Queen, approached the Pope with a project of securing the help of foreign soldiers, Romanists of course, as Father Gage put it, to extricate his Majesty out of these present troubles with the Scots: with an army of 10,000 men from Flanders they would not only subdue the Scots but produce salutary fear upon the Puritan Parliament in England. The scheme did not commend itself to the Pope, and the reason of his attitude is seen in the reply to a request by the Queen through Cardinal Barberini of a loan of 50,000 crowns to pay the soldiers fighting against the Covenanters. The Cardinal replied that if the King would become a Roman Catholic money would be forthcoming, but never had the See given succour to heretics or schismatics.

Great issues hung upon the contest between the Covenanters and Charles. Not only the religious and civil liberties of Scotland were involved, but the Protestant cause all over was in danger. Laud, the incarnation of political absolutism, by his high Anglicanism played into the hands of Rome, which in the

seventeenth century was making herculean efforts to recover the ground it lost in the sixteenth century. In reference to this, Ranke the historian, referring to the relations between Protestantism and Romanism, says: "In the year 1617, everything betokened a decisive conflict between them. The Catholic party appears to have felt itself the superior. At all events it was the first to take up arms." "Rome," continues Ranke, "was determined to rest satisfied with nothing less than the restoration of all Church property and the return of all Protestants to Catholicism." Here we have the explanation of the Covenanters' interference in English affairs, an interference which to a thinker of parochial vision seemed to savour of fanaticism. The Covenanters came to the aid of their brethren in England because the triumph of Rome in England would be a serious menace to Protestantism in Scotland. The outcome of this feeling was the Solemn League and Covenant. The execution of Charles, on 30th January 1649, entirely changed the current of events. This act of Cromwell was bitterly resented by the Covenanters, with whom the feeling of loyalty was still strong. Notwithstanding all that they had suffered at the hands of the Stuarts they invited the Prince to Scotland,

and he was crowned at Scone, 1st January 1651, as Charles II.

Little did the worthy Protestant leaders know that they were dealing with a double-dyed hypocrite. While Charles was swearing to the Solemn League and Covenant, and thus repudiating Popery and Prelacy, he was at the same time in negotiation with Rome and Madrid for help against "these rebels (Cromwellians) against God, the Church, and Monarchy." He tells the Pope of "his good and true natural inclinations to the Catholic faith." The duplicity of Charles is well shown in the statement of a Jesuit who acted as confessor to Charles' mother: "The bad state of his affairs obliged him (Charles) to smother his just resentment and to use towards those dissembling people (the Scotch) a very ingenious and necessary dissimulation. He complied, therefore, with their humour, relinquished that majestic haughtiness which accompanies royalty, exhibiting to them nothing but an agreeable, insinuating familiarity which won them and induced them to take up his defence, his cause, and his establishment. To begin with they made him a great number of proposals, demanding several things, which he granted with a good grace."

The Jesuits at this crisis found themselves in

a congenial element. They set themselves to get Charles on to the throne by Roman Catholic aid, and of course a part of the plot was to get Charles to become a Roman Catholic. He was duly received into the Church, but for obvious reasons the fact was kept secret. Charles was bent upon bringing England and Scotland back to the Papal fold. He was encouraged in his idea by the presence in his Court of a number of men who, like himself, were secretly Roman Catholics. "The condition of things in Charles' Court," writes Masson in his "Life of Milton," "from August 1662 onwards had been peculiarly favourable for the resuscitation in his mind of exchanging his crypto-Catholicism for an open profession of the Roman Catholic faith. His new Queen had her Chapel, her Priests, and Confessors: his mother, Queen Henrietta Maria, who had come over again from France to make the acquaintance of the new Queen and to try how long she could stay in England, had also brought Roman Catholic priests and servants in her train; the number of avowed Roman Catholics at Court and the conveniences for Roman Catholic worship had been largely increased." The friendship of Charles for Rome stopped far short of fanaticism. His one desire was to uphold in his own person the

divine right of kings' theory associated with the name of his grandfather. He wished to be an absolute monarch, and well he knew that open and avowed friendship with Rome would shatter his policy of Absolutism.

With the accession of James VII. there began in Scotland as in England the decisive conflict between Protestantism and Romanism. The official connection of James with Scotland began when as Duke of York he appeared as Royal Commissioner in 1681. He was not long in showing the bent of his mind. In the same month of his arrival he got Parliament to pass two Acts which contained the concentrated essence of the Divine Right theory. By the first—the Act of Succession—it was declared that, "No difference in religion . . . can alter or divert the right of succession and lineal descent of the Crown,"—quite a bold stroke for a Roman Catholic who was heir-presumptive to the throne. The second Act aimed at allowing Roman Catholics to hold office in Church or State. By applying to Scotland the Absolutist policy which had created widespread revolt in England, James brought the country to the verge of revolution.

James, without any disguise, was plainly seeking to convert his two kingdoms to Roman Catholicism. As confirmation of this

it was noticed that on his accession to the throne, where on 10th February 1685 he was proclaimed at Edinburgh King of Scotland, he omitted to take the Coronation Oath which bound the Scottish King to defend the Protestant religion. James was hurrying to his doom. Royal letters came to Scotland authorising Romanists to hold office without taking the test, and the clergy were charged not to cast reflections upon the Roman Catholic religion. In a letter to the Privy Council James intimated his intention of fitting up a Roman Catholic chapel at Holyrood, and directed that all the laws against Romanists should be treated as null and void. The result of all this was that the Episcopalians joined the Protestants in opposition to what they considered Papal tyranny. Relief came in the person of William of Orange. With the flight of James ended the Court intrigues of the Jesuits to bring back Scotland to the Romanist faith.

CHAPTER VII.

THE JESUITS AS INSTIGATORS OF IRISH REBELLIONS.

IRELAND has been well described as that "distressful country." It is fashionable in certain quarters to attribute Ireland's distressful career to English misgovernment. The student of history in search of first causes cannot rest satisfied with this explanation. Misgovernment there was, but it is quite a mistake to trace to this the various rebellions that again and again reduced Ireland to chaos, and the people to destitution and misery. The real tragedy of Ireland is to be found, not in English misgovernment, but in the fact that at the Reformation the two countries took opposite sides. England came forward as the great representative and champion of Protestantism, while Ireland cast in her lot with Romanism. Inasmuch as the two systems of religion represent two conflicting ideals of individual and national life, friction, producing discord and ending in deadly conflict, was

inevitable. Underlying all political and agrarian differences was the great irreconcilable difference of religion. Under Elizabeth, England claimed the right to develop along Protestant lines, and as a matter of course denied the right of the Pope to interfere in the nation's concerns. Ireland, on the other hand, gave whole-hearted allegiance to the Pope. Ireland, in the words of one of the Romish Fathers, was "a fief of the Church."

Out of this conflict of national ideals emerged the all-important question: who was to be the ruler of Ireland, Queen Elizabeth or the Pope? Foiled in his effort to depose Elizabeth, the Pope turned his attention to Ireland as a base of operations for his designs upon England. To the Pope's continual interferences in the affairs of Ireland was due the greater part of her misery. In the words of Green, had Ireland "been left to itself there would have been nothing more than the common feuds and disturbances of the time. The policy of driving the people to despair by seizing their lands for English settlements had been abandoned since Mary's day. The religious question had hardly any practical existence. . . . There was in fact no religious persecution." Clearly if Ireland was to be useful to Rome in the conflict with England

the only plan was to inflame the religious spirit to the fever heat of rebellion. In the revolt headed by the Earl of Desmond Rome saw an opportunity in the name of Papal supremacy of making an attack upon England. The rising had the encouragement of Rome, which showed its favour in a practical form by sending, in 1580, two thousand Papal soldiers "in five great ships." "These mercenaries," says Green, "were headed by a Papal legate, the Jesuit Sanders, who brought plenary indulgence for all who joined the sacred enterprise, and threats of damnation for all who resisted it." Queen Elizabeth, he told the Irish people, could not absolve them from the Pope's excommunication and curse. The Desmond revolt, to the chagrin of the Papacy, proved a miserable failure.

Another revolt, likewise encouraged by Rome, is known in history as O'Neill's Rebellion. In response to a petition from O'Neill, the Pope sent a number of Jesuits to Ireland. The rebellion, originating in a question of disputed succession to an Irish Earldom, was seized by Rome as an occasion for inflaming the religious feelings of the Irish Romanists. In the autumn of 1599 two Spanish ships arrived in Ireland, bringing 100,000 gold pieces to pay O'Neill's army. There were also for-

warded the Pope's Indulgences and remission of sins to all who would take arms against the English in defence of the Faith. In his "Address to the Catholics of the Towns of Ireland," O'Neill declared "that chiefly and principally I fight for the Catholic faith," and for "the extirpation of heresy." Pope Clement VIII. issued a Bull on 18th April 1600, in which he commended the rebellion and gave it hearty encouragement. In spite of the Papal blessing the Rebellion, like the previous one, came to naught.

In 1641 the Jesuits were once more at their old game of stirring up religious strife in Ireland against Protestant England in the interests of the Papacy. An authoritative writer, Rev. C. O'Connor, D.D., himself a Roman Catholic, states that "this rebellion (which was most cruel in its nature) was started at a time of profound peace." Down to that moment "Ireland had never experienced since the twelfth century such a calm; never was there less provocation to rebellion." "We must be content," continues Dr. O'Connor, "to lay the rebellion and all its violations of faith and perjuries which attended it to the conduct and principles of the foreign-influenced intriguers who argued that Ireland was in temporals the property of the Holy See."

Once more the Papal blessing was forthcoming. In a Special Bull, Pope Urban VIII. promised great things to the rebels. Substantial aid was forthcoming. The Nuncio Rinuccini, who went to Ireland, was preceded by a vessel laden with war material. Father Bourke, writing in December 1641, frankly admits that the war was "begun solely in the interests of the Catholic and Roman religion." Early in 1642 he says:—"It is a war merely of religion as pertaining to his Holiness, especially as the realm of Ireland is a fief of the Church, and being liberated can requite his Holiness with the Peter-pence." As evidence of the diabolical attempts to inflame the passions of Irish Romanists and in encouraging them in their rebellious attitude at this time, take the following extract from a book written in 1645 by an Irish Jesuit, Conor O'Mahony, a professor who was described in Roman Catholic circles as "a great light in Moral Theology in Lisbon." O'Mahony writes:—

"My Dear Irish,—Go on and perfect the work of your liberty and defence, which is so happily begun by you; *and kill all the heretics, and all that do assist and defend them.* You have in the space of four or five years, that is, between the years 1641 and 1645,

wherein I write this, killed 150,000 heretics, as your enemies do acknowledge. Neither do you deny it. And for my own part, as I verily believe you have killed more of them, *so I would to God you had killed them all*—which you must either do, or drive them all out of Ireland, that our Holy Land may be plagued no longer with such a light, changeable, inconstant, barbarous, ignorant, and lawless generation of people. We Catholic Irish will not, and never would, neither ought we to suffer our country to be ruled by a proud king, who calls himself the Head of the Church. Let us, therefore, choose a Catholic King from among our brethren; and let us have Irish Catholic judges and magistrates to rule over us in all matters temporal, and the Pope in all matters spiritual." *

It is noteworthy that the Pope's representative did all in his power to prevent the disputants coming to terms. In the volume on Ireland in "The Story of the Nations" series, the authoress, Emily Lawless, says that to Rinuccini the struggle "narrowed itself to one point. The moment he felt had now come for the re-establishment of the Catholic religion in Ireland, and if possible for its union with one of the Catholic powers of Europe, and

* "England's Fight with the Papacy," p. 339.

in order to achieve this object his great aim was to hinder if possible anything like a reconciliation between the Catholic insurgents and the King."

Evidence was forthcoming that the Roman Catholic gentry of Ireland were growing tired of the Jesuit intrigues, whose only results were futile rebellions. Both of the contending parties, the Romanists and the Royalists, came to an understanding, most of the moderate rebels coming into line. The Papal Nuncio, recognising the hopelessness of his efforts for a separate Ireland, fled to Italy. He had disgusted the Roman Catholics, who sent one of their number to Rome with complaints against Rinuccini for representing to the world "that he had private and secret commission to change the government of Ireland and to separate that island from the Crown of England." In Ireland as in England the bulk of Roman Catholics, if allowed reasonable freedom for the practice of their religion, had no desire to withdraw their allegiance from the reigning dynasty. Their complaint was that the intrigues of the Jesuits led the Government to pass measures against Roman Catholics, not on account of their religion, but on account of their treasonable projects and seditious plots. If Roman Catholics in

Ireland and England were refused toleration, they had to thank the Jesuits, who persistently placed in the forefront of the Romanists' creed the dogma of the Papal supremacy—the dogma that the Pope, as universal sovereign, had the right to elect and depose kings in the interests of the Papacy.

Ireland had yet another tragic act to play in the Papal drama; one more effort was to be made to make Ireland the basis of operations for realising the Jesuit ideal in England. At the Revolution, after his flight to France, James, with the approval and assistance of Louis, landed in Ireland, and rallied the people in his favour. His plan was to invade England from Ireland, and for that purpose 50,000 men were said to be at his disposal. His plans were upset by the outbreak of a race war. The Irish leaders were not enamoured of the plan of campaign of James. Their plan was to drive out the English who still stood at bay in Ulster. Londonderry was laid under siege. Though suffering great privations, the Protestants refused to yield. Only two days' food remained when an English ship, on 28th July, broke the boom across the river, and the beseigers withdrew. In the words of Goldwin Smith: "Irish Protestantism has never ceased to draw proud confidence

in its power from the siege of Derry, or to glory in the memory of Walker, the Protestant clergyman who was the religious soul of the defence." In due course, William reached Ireland, and the last act of the drama was enacted at the battle of the Boyne, where the army of James was defeated. James, who during the campaign had displayed neither wisdom nor courage, fled to France to return no more. For a time hostilities continued, but the war could only have one end—the triumph of William, which meant the triumph of Protestantism.

And now the full fruit of the Jesuit intrigues became manifest. The Jesuits, by identifying the Roman Catholic religion with Papal domination, had connected Ireland with a hot-bed of sedition, and to cope with this penal laws, ruthless in their severity, were passed. It is well to remember that these laws were not directed against Romanists as religionists pure and simple. As Goldwin Smith puts it: "cruel and hateful as the penal code was, it was penned not so much by bigotry as by political and social fear. It assumed a religious form because religion was identified with race. To deprive a hostile race ot all means of rising again and renewing the conflict rather than to repress a rival religion

was its aim." At the Reformation the Irish race remained Romanist; and the miseries which came upon it must be in the main traced to the Jesuits, who used Ireland as a factor in their scheme of overthrowing the Protestantism of England and establishing a Roman Catholic dynasty completely under the control of the Papacy.

CHAPTER VIII.

JESUITS' CHANGED TACTICS IN IRELAND.

IN a letter written by Joseph II., the enlightened son of Maria Theresa, the following description is given of the Jesuits :—" I know these men as well as anyone can do—all the schemes they have carried on, and the pains they have taken to spread darkness over the earth, as well as their efforts to rule and to embroil Europe from Cape Finisterre to Spitzbergen. In Germany they were mandarins, in France, academicians, courtiers, and confessors, in Spain and Portugal, grandees, and in Paraguay they were kings."

In Ireland, as we have seen, the Jesuits were conspirators, the mainspring of attempts by rebellion to secure the throne for the Papacy. With the Revolution settlement and the crushing of the Irish rebellion, all hope vanished of upsetting the Protestant dynasty. Nothing daunted the Jesuits, who have been well named the militia of the Papacy, conceived a new plan of campaign. If they could not

overturn the throne, they could at least strive to secure the avenues to political power, and through legislative efforts further the designs of the Papacy. The first move was to agitate for the removal of the political disabilities which had been imposed upon them in the shape of the penal laws which the various rebellions had brought upon Ireland. That these laws were terribly severe, and under them Ireland suffered much misery, is universally admitted. But — and in this many Roman Catholics agree with Protestants— these laws were entirely traceable to the seditious doings of Jesuits in Ireland, aided and abetted by Rome. It is customary in certain quarters to write of the penal laws as if in Ireland they were the offspring of Protestant hatred to Roman Catholicism, an outburst of what is termed the baneful spirit of Protestant ascendancy. On this point the opinion of Lecky the historian, who was unsparing in his criticism of the penal legislation, is valuable. In his "Democracy and Liberty," written in 1896, when he had seen the fruits of all attempts to put Roman Catholics on a political equality, Lecky says:—"One of the facts which have been most painfully borne in upon the minds of the more careful thinkers and students of the present generation is, how

much stronger than our fathers imagined were the reasons which led former legislators to impose restrictive legislation on Catholicism." He goes on to say the measures which enlightened historians, like Hallam, "regarded as simple persecution, are now seen to have been in a large degree measures of necessary self-defence, or inevitable incidents in a civil war."

Near the close of the eighteenth century a spirit of toleration began to manifest itself in Parliament. The impression was growing that the penal laws had done their work, that the danger of rebellions against the throne was past in Ireland, and that the time had come for removing the political disabilities under which Roman Catholics lay. The subject came before Parliament, in May 1778, in the form of a humble address from the Roman Catholic peers and commoners of Great Britain, in which they declared their attachment to the King and the Constitution, which they declared to have been perfected by the Revolution. The debate is of special interest from the speech of Fox, who enunciated the Whig principles which were to be so much in evidence during the Emancipation debates. Fox argued now that the House of Stuart was out of the way no danger arose from the Pope in temporals. The issues between the

Parliamentary parties were clear and decided. Those who favoured Catholic Emancipation did so in the belief that it would have a conciliatory effect in Ireland. The Duke of Wellington, for instance, in the course of the debate, said :—"There is no doubt that after this measure shall be adopted, the Roman Catholics can have no separate interest as a separate sect." The Duke evidently believed that when Roman Catholics obtained political equality, their religious views would have no influence upon their duties as citizens. Lord Brougham was highly optimistic. "Grant Emancipation," he said, "and it would allay all disturbance; it would give us their hearts." Another speaker on the side of Emancipation considered a mere joke the notion that the Pope had any influence on Ireland. Emancipation was advocated in the sincere belief that it would lessen, if not bridge over, the religious gulf in Ireland, and bring peace to that distracted country. Earl Grey put this view very hopefully when he predicted that the measure would bind the Roman Catholics to the Government of the country. The power which the measure gave would, he believed, "be used not against, but for the State," binding all its subjects together in the lasting bonds of universal affection.

Opponents of the measure, on the other hand, were as sincerely convinced that Emancipation would play into the hands of the Papacy and endanger the Constitution. They took their stand on the saying of Lord Clare: "Canonical obedience to the Pope is inconsistent with the duties of civil allegiance to a Protestant State"; and this position was fortified by a reference to a Roman Catholic pastoral in which it was stated that matters would never be set right until there was a Roman Catholic King and a Roman Catholic legislature. Lord Rochesdale expressed the view that "the danger that will arise in Ireland will be exercised greatly to the prejudice of a Protestant Government." He proceeded to say that the danger would be owing to the great influence which the Roman Catholic priesthood held over the minds of the people.

One speaker, Sir Thomas Lethbridge, took occasion to call attention to a danger arising from the Jesuits, who were described as a Secret Papish Association, which would shake the Constitution to the centre. Sir Robert Inglis, perhaps the ablest of the opponents, refused to accept assurances that the Bill would produce harmony. It would be used as a weapon to extract further concessions in the interests of the Papacy, which he believed

was unchanged and unchanging. In reply to the declaration of the Government that the Bill was necessary to avert Civil War, Sir Robert said: "I deny the alternative. The utmost which I will admit is this, that you have the choice between the chance of an Insurrection to-day and the higher, far higher certainty of Civil War to-morrow. At the utmost, you postpone the evil. And it is for the House and the Right Honourable Gentlemen to consider under what different circumstances the attack would be resisted now than it will be hereafter when you have armed the Catholics and abandoned the Protestants."

Roman Catholic Emancipation was carried, and the question arises, How far has it realised the hopes of its advocates or justified the fears of its opponents? Lecky, the historian, who in dealing with Ireland was all on the side of toleration, writing on the subject in 1896, has the following:—"Of all the judgments of the great thinkers, certainly none have been more signally falsified than those which they formed of the Catholic Church. With scarcely an exception they believed that its sacerdotal superstitions, intolerant and ultra-montane elements, were silently fading away, that it was taking more and more the character of a purely moralising force, and that all danger of antagonism

between it and the civil power had passed for ever. This delusion lasted for several years after the French Revolution, and it may be very clearly traced in the speeches and writings of the chief advocates of Catholic Emancipation. Many of them lived to acknowledge their mistake. I have been told on excellent authority that Macaulay once expressed in more decorous language a very similar view. 'I do not mean to take the white sheet,' he is reported to have said, 'for I acted honestly and conscientiously, but I now see that all we did for the Catholics has turned out badly.' The belief that Protestant and Catholic would become almost indistinguishable in the field of politics, and that the association of disaffection with Catholicism was purely casual and ephemeral, has proved ludicrously false, and in Ireland, as on the Continent, the question of priestly influence in politics is one of the most pressing of our time." *

Events not long after the passing of the Emancipation Act proved that, in Lecky's phrase, the advocates of the measure were under a delusion, and that instead of Emancipation being an Act of conciliation, it would be simply used as a weapon to extort further concessions. O'Connell lost no time in pre-

* "Democracy and Liberty," Vol. II., p. 1.

senting a petition from the city of Drogheda praying for the repeal of the Act of Union. He "did not see any reason for depriving the Irish of a separate Legislature any more than Canada, Halifax, or Jamaica, where independent representatives were permitted to deliberate on the local interests of the people." Emancipation, according to Lord Brougham, was the sovereign remedy for Ireland's ills, and now comes O'Connell, and declares that "the Union was the principal cause of all their distresses." O'Connell bluntly declared that he had always said at Catholic meetings that he sought Emancipation with a view to get back their Parliament.

Since O'Connell's day Irish political leaders, aided and abetted by the priests, have never ceased to attack the Parliamentary supremacy of England. Political equality in the matter of the franchise, instead of making Ireland more loyal, has been used in the interests of disloyalty. In the words of Lecky, "the suffrage has been so lowered as to place an overwhelming proportion of power in the hands of the classes who are completely under priestly influence. . . . We have seen the whole body of the priesthood turned into electioneering agents, and employing for political purposes all the engines and powers of their profession.

The chapel under the system became an electioneering meeting. Priests vested in their sacerdotal robes prescribed the votes of the congregation from the altar, the pulpit, and there is good reason to believe, in the confessional; and every kind of spiritual threat is employed steadily, persistently, and effectually to coerce the votes."

In all this the Jesuits play an important part. "The Jesuit Society (says Mr. M'Carthy in his 'Priests and People') has perhaps more strings to its bow than any other community of priests in Ireland. They have, for instance, a man to cater in a mild way for sincere temperance people. They have *bon vivants* to please those who are fond of wine, good living, and good stories. They have abstemious ascetic-looking men to win their way into the confidence of ladies who go in for the religious cult, and who may be presented by those ladies to their friends in power at the Viceregal Lodge, the Chief Secretary's Lodge, or the Castle. They have burly stentorian Jesuits to orate and fume in remote country districts when they are invited by the local parish priest to give a retreat or a mission. In a word, the Jesuit body can be all things to all men and all women. They may be—and it is not admitting much—better educated than the general

run of the religious Orders in Ireland; but they are perhaps on that account all the more objectionable and all the greater drag upon the country. Whenever there was trouble in Ireland, the Jesuit was always absent or invisible. During the land agitation, for instance, nobody ever heard the Jesuits raising their voice in the interests of peace. They were in their burrows like moles. But in the confusion which followed the death of Mr. Parnell, and when politics were at a very low ebb in Ireland, the Jesuits came forth to glean."

In Ireland, in the sphere of education particularly, the influence of the Jesuits has been harmful in the extreme. In his evidence before the Irish University Commission on 19th September 1901, the Bishop of Limerick stated:—

"The clergy have no education corresponding to their position. . . . Of 118 secular priests under my jurisdiction, none, save six, have any University degree or education whatever. . . .

"Almost all secondary education in Ireland is in the hands of the clergy. In almost every diocese there is a seminary, which is the school both for candidates for ecclesiastical colleges and for laymen. . . . The clergy that teach them have never received a true education. . . . The Bishop selects amongst his young priests

generally one just ordained. He chooses the best educated and cleverest as teacher of the school. . . . These young priests are clever men . . . but they come out of Maynooth absolutely deficient in all classical education, and above all, deficient in that undefinable that is not knowledge, but culture—something which you cannot put your hand on, a something which cultivates a sense of honour, and a right judgment with regard to the affairs of life. I could not find among the priests of my diocese a single man who was competent to teach the schoolboys in my school the very elements of either Chemistry, Botany, Physics, or any of the Natural Sciences."

Again, to quote from "Priests and People"—"It would be difficult to overrate the power of the Roman Catholic priests' organisation in Ireland at present. They hold in the hollow of their hand the minds of all the children attending (*a*) the national schools by virtue of their position as managers of the schools; (*b*) the convent and monastic shools; (*c*) all the Catholic intermediate schools. The priests openly regard 'free thought' or 'free mental development' as physicians look upon cholera or smallpox, as diseases to be extirpated. They therefore deliberately cripple and stunt the minds of the youth, to make freedom of

thinking power impossible." And what is the outcome of this priestly control of education? Simply this, that education in Ireland, in the real sense of the term, is a sham. It is directed, not to the cultivation of the mind, but to the preparation of the mind to receive in abject submission the dogmas of the Church. The authorities evidently agree with their organ, "The Dublin Review," which says: "We are very far from meaning that ignorance is the Catholic youth's best preservative against intellectual danger, but it is a very powerful one nevertheless. . . . It is simply undeniable that the absence of higher education is a powerful preservative against apostasy."

Coming from a Roman Catholic, who, however, is opposed to the Jesuits, the following is highly significant:—"It is sacerdotal interference and domination in Catholic Ireland, beginning in the infant school and ending with the legacy for Mass after death, that will be found to be the true and universal cause of that universal degeneracy upon which we so commiserate ourselves."

Have we not in all this sufficient evidence of the view expressed in the opening of this chapter, that the political party in the Romish Church, the Jesuits, have changed their tactics

in Ireland? They have long given up the hope of changing the Protestant dynasty, but by adroitly playing upon the strong sentiment of toleration among Protestants, and by means of political concessions, they have managed to gather into the hands of Rome political, social, and educational powers, with the result that at this moment Ireland is the most priest-ridden, Jesuitically-governed nation on the face of the earth.

CHAPTER IX.

JESUITS EXPELLED FROM ROMAN CATHOLIC COUNTRIES.

THAT Protestantism and Jesuitism should be utterly opposed to each other is quite in accordance with the nature of things. They represent totally different politics—religious ideals—and between them there can be nothing but antagonism.

Romish dignitaries have laid it to the credit of the Jesuits that they did much to check the progress of the Reformation. Some of the Popes conferred special privileges on the Order for its zeal in combating the Reformative doctrines, while others, evidently thinking that the Jesuits were more dangerous than Protestants, suppressed the Order, while Roman Catholic sovereigns drove them out of the realms. How are we to explain the strange fact that an Order, which had received the Papal blessing, was driven out of countries ruled by Roman Catholic monarchs who vowed allegiance to the Pope? One reason is, that

wherever the Jesuits went, they placed the worldly prosperity and the political influence of their Order above all religious considerations. In accordance with their secret policy they set themselves to gain influence at Court; and, in order to carry their point, they were willing to countenance assassination, sedition, etc. In this way the Jesuits frequently came into conflict with the monarchs of Roman Catholic nations.

Take the case of Spain. Spain was the birthplace of Jesuitism. The founder was a Spaniard, and for long the Order enjoyed Royal favour. But there came a time, in 1760, when a monarch arose, Charles III., who looked with no kindly eye upon the Jesuits. They forthwith began to engineer a movement for his removal from the throne, and to have his place filled by his brother, Don Louis, an enthusiastic Jesuit. Certain insurrectionary outbreaks, which were traced to Jesuit influences, determined Charles to get rid of the nest of sedition mongers. On 28th February 1767, it was resolved to banish the Jesuits from Spain, as being injurious to the common weal, and highly treasonable. The method of Charles was nothing if not drastic. On a day fixed with great secrecy all the Jesuits' houses in Spain were closed.

About six thousand members of the Order were arrested and sent out of the country.

Take another instance, that of Venice, where the Jesuits had established themselves. As a consequence of their political intrigues, the Venetian Senate, in 1608, passed a law clearly aimed at the Jesuits, "that no subject of the Venetian Republic should be allowed, without the previous knowledge and permission of the State, to make over or alienate any immoveable property by will or sale, or in any other manner to the priests or the Order, under no less a penalty than imprisonment, banishment, and confiscation of their property." This was practically a declaration of war against the Jesuits, who appealed to the Pope Paul V. A brief was addressed to the Venetian Senate demanding the unqualified revocation of the obnoxious law. The Venetian Senate refused to obey the Pope, who launched an interdict against the Republic, the effect of which meant the closing of the churches. The Venetian Senate forbade the publication of the Papal interdict in their dominions, and ordered the clergy to continue divine service as usual. The Jesuits refused to obey the Senate's decree, and were told to leave Venetian territory at once to avoid expulsion. The Jesuits, finding discretion the better part of valour,

quietly took their leave of the Republic. Later, when the Jesuits sought to return, the Venetians absolutely refused to have any more to do with them. The reason is clearly stated by De Thou, the Romish historian, who says the Jesuits were expelled from Venice in consequence of the Senate having discovered that they availed themselves of the office of confession to discover the secrets of families and the talents and dispositions of individuals; that by the same process they knew the strength, resources, and secrets of the State, an account of which they sent every six months to their Senate by a provincial or visitor.

In France, as in Spain, the career of the Jesuits followed the same line of evolution. For a time the Order was popular and made great strides, but once more the Jesuits came to grief through their incurable craze for political plotting. In order to gain the throne of France, Henry of Navarre abjured his Protestantism; and, on 25th July 1593, declared himself a Roman Catholic. The Jesuits, however, never took kindly to Henry, whose orthodoxy was suspected. The members of the University, who had taken the oath of allegiance to Henry IV., began a campaign against the Jesuits, accusing them of seditious

principles. The Jesuits endeavoured to defend themselves, but their defence collapsed during the examination of a man named Jean Chastel on a charge of attempting to assassinate the king. Chastel admitted, in the course of his examination, that he had attended Jesuit schools, and had often heard the Jesuits declare that it was lawful to slay a king who was not reconciled to the Church. The populace, enraged at the Jesuits, were with difficulty prevented from storming their college. The outcome was that the Jesuits were condemned as seducers of youth, disturbers of the public peace, and enemies of the King and State, and compelled to quit the kingdom within fourteen days.

Later, under more favourable circumstances, the Jesuits were allowed to return to France, but they fell into disgrace in connection with their colossal financial speculations. About the middle of the eighteenth century a mercantile house in Martinique, with which the Jesuits were intimately associated, became bankrupt, involving numbers of merchants in disaster. The matter came before the Courts, and the revelations placed the Order in such an odious light that the Parliament, on 6th August 1762, declared that the Institute of the Jesuits was opposed to all authority,

spiritual and temporal, ecclesiastical and civil, and was designed with a view to render them independent of such authority by means secret and open, direct and indirect, even to favour the usurpation of the Government. It therefore decreed that the Order should be excluded from the kingdom irrevocably, and for ever.

In Portugal, where the Order at no time had great influence, a like fate befell the Jesuits. Their continual intrigues brought upon them the suspicion of being implicated in an attempt on the life of the king, with the result that they were driven from the kingdom with merciless violence. No Protestant could utter stronger denunciations against the Jesuits than were uttered by the Romish King of Portugal:

"It cannot be but that the licentiousness introduced by the Jesuits, of which the three leading features are falsehood, murder, and perjury, should give a new character to those outside the society as well as to themselves. In fact, since these religions have introduced into Christian and civil society these perverted dogmas which render murder innocent, which sanctify falsehood, authorise perjury, deprive the laws of their power, destroy the submission of subjects, allow individuals the liberty of

calumniating, killing, lying, and foreswearing themselves as their advantage may dictate—which remove the fear of divine and human laws, and permit a man to redress his own grievances without applying to the magistrate—it is easy to see, without much penetration, that Christian and civil society would not subsist without a miracle."

What a fall from their high estate! The Jesuits, who arrogated to themselves the title of "Companions of Jesus," and whose watchword was saintliness, were branded by their co-religionists as perjurers and murderers, and driven forth as unfit for civilised society. By their passion for domination and their moral laxity and double dealing, the Jesuits had incurred the wrath of Roman Catholics as well as Protestants; but one element which specially marked them out for the enmity, alike of monarchs and people, was their contempt for the principle of nationality. Of patriotism the Jesuits knew nothing, and national sentiment they despised, and this to at a time when in Europe, as the result of the break up of the holy Roman Empire, nation-making had made rapid progress.

How bitterly the monarchs of Europe resented the anti-national policy of the Jesuits was shown when Clement XIV. came to the

Papal throne. All the Bourbon Courts intimated to him unanimously, through their ambassadors, that no Peter's-pence and no contributions would be sent to Rome unless the Jesuits were formally expelled from the Roman Curie. Significant of the distrust which they Jesuits had created in Roman Catholic countries, was the fact that Maria Theresa of Austria, bigotedly devoted to the Church, also demanded the abolition of the Order. Dire necessity compelled Clement XIV. to move; and in a Bull, dated 21st July 1773, he decreed the abolition of the society.

When Clement signed the death-warrant of the Order, he remarked, "I hereby attest the proximity of my death." In robust health at the time, he took suddenly ill soon after without any apparent cause. For a considerable time he suffered great agony, which ended in his death. The Jesuits have been suspected of foul play in the matter, but beyond suspicion there is no direct evidence to show. At anyrate Clement's death was the removal of one who had brought the Order to the depth of humiliation. As the author of the "History of the Jesuits" remarks, "by degrees they at length found enemies both in God and men. Nowhere throughout Europe, not even in Rome itself, where their headquarters were, was a hand

raised for them in their expulsion and abolition, and they who in their self-inflicted fall fancied to the last moment that they were almost demi-gods as to power, now blushed to confess that the first begging monk to be met with enjoyed as much consideration as themselves." The Jesuits fell because in their attempt to realise the Papal ideal of universal dominion they met with the united opposition of rising nationalities.

CHAPTER X.

JESUITISM THE ENEMY OF NATIONALITIES.

In order to clearness of thought in dealing with this subject, it is well to note the distinction between Roman Catholicism and the Papacy. The former has to do mainly with religion. It rests upon the theological doctrines which Protestants believe to be erroneous. There are Roman Catholics who take their religion but not their politics from the Pope. Had the Roman Catholic Church remained a purely religious organisation like any other sect, the world would have been spared centuries of evil. But in the course of its development the Romish Church, through its Popes, entered the civil sphere and aspired to universal monarchy.

In the fatal year 800, when Charlemagne was crowned Emperor of the Romans by Leo III., there was set upon Western Europe the Papacy, a colossal system whose object is the despotic rule of man and society in all spheres, sacred and secular. The Papacy

claimed not only to possess the Keys of Heaven but also to rule the earth. The Pope came to be regarded as the sole representative of Deity on earth, and from him must the empire be held. To such an extent did the Papal pretensions go that Boniface VIII. showed himself to a crowd of pilgrims at the Jubilee 1300, seated on the throne of Constantine, arrayed with sword and crown and sceptre, shouting aloud "I am Cæsar—I am Emperor." In its egotistical blindness, and intoxicated with the fumes of sacerdotal conceit, the Papacy set itself in opposition to the spirit of nationality, which in the Middle Ages was beginning to create order out of the disorders caused by the fall of the Roman Empire. Foiled in its endeavours to reign unchecked over rising nationalities the Papacy attempted to rule through monarchs devoted to the Church. Thus it came about that the Papacy was confronted with two foes at the same time—the outraged religious feelings of the people and the outraged national feelings of their rulers.

It seemed clear to the founders of the Order of Jesuits that it was necessary not only to combat the Reformed religion but also to oppose the rising spirit of nationality—a

spirit which, if allowed to work unchecked, would bring to naught the Imperial pretensions of the Papacy. The ideal of the Papacy at the Reformation was, as it is now, universal dominion, which was seriously threatened by the rise of separate nationalities.

To restore the national dominion of the Papacy by making war against the national spirit was the consistent and persistent policy of the Jesuits. The ideal of the founder of the Order was, in the words of Gœthe, to "fuse all nations." The Jesuits, we are told, were forbidden to talk of individual nations. In order to prevent the rise of patriotism it became a first principle of Jesuit education that "the use of the mother tongue be never permitted." The word Fatherland is boycotted. A German writer, Georg Mertz, has studied the educational methods with scientific impartiality, and, according to the brilliant author of "The Foundations of the Nineteenth Century," he who reads the works of Mertz can come to no other conclusion than that every nation which opens its churches to the Jesuits commits suicide. The dangerous anti-patriotism of the teaching of the Jesuits was clearly pointed out by a leading Swiss citizen as follows: "Would you give over this

most sacred trust, the education of youth, to such men? Fanatical half monks who do not in the least possess the knowledge of ordinary preceptors and who are very far removed from the summit of modern science—a loose heap of Italian, French, and Germans collected together full of pride and self-esteem, who without true culture or information inveigh with hate against freedom and enlightenment: men who fraudulently falsify history and the science of nature in order not to mention the ideas of modern times, who only propagate stupidity and superstition; and as they belong to no particular country of their own, drive out of the minds of their pupils the most noble of all feelings, that of patriotism." *

The damaging blow given to Romanism on the religious side at the Reformation is known to every Protestant, but it is well to bear in mind the strenuous opposition given to the Papacy by Roman nations who were bent upon shaping their future independent of Papal interference. The struggle between the Papacy and nationalities began before the Reformation. France, Germany, and England had offered resistance to Papal pretensions. In the words of Ranke, "We thus see nation after nation acquiring the sense of its own unity and

* See Griesinger's "History of the Jesuits," p. 693.

independence. The civil power could no longer endure the presence of any higher authority. The Popes no more found allies among the middle classes, while princes and legislative bodies were resolutely bent on withstanding their influence."

Naturally the Reformation gave a great impetus to the spirit of nationality, and at this crisis in the history of the Papacy arose the Jesuits. To the demand of nations for independence and self-government the Jesuits declared in all its logical ruthlessness for the Papal demand for unlimited supremacy of the Church over the State. With the rise of Protestant States the work of the Jesuits became difficult, and the difficulty was increased when, in the middle of the eighteenth century, the rulers of Roman Catholic states were aiming at reducing to a minimum the influence of the Papacy in civil affairs. To quote Ranke: "In the middle of the eighteenth century, and during the conflict of these two classes of opinion, reforming ministers were directing the helm of state in almost all Roman Catholic countries. In their persons the opposition to clerical ascendancy obtained representatives and became powerful; their position depended on their adhesion to it, and open hostility was all the more inevitable

from the fact that the designs of these ministers were in continual danger of subversion from the personal efforts of the Jesuits to counteract them, and from the influence possessed by the Order in the highest circles of the several kingdoms."

The Papal leaders themselves began to see that it was time to call a halt. They recognised that to the Protestant states had gone commercial, industrial, and political supremacy, and that the days of Hildebrand and universal dominion were gone. In view of the change in the map of Europe caused by the Reformation, wisdom dictated a cautious policy on the part of Rome. Again and again an attempt was made to restrain the fanatical zeal of the Jesuits. In Roman Catholic as in Protestant countries their anti-national attitude, combined with their policy of assassination, rendered them so obnoxious alike to governments and the Papacy that in the interests of civil society as well as religion their suppression was inevitable. The universal dislike of the Jesuits was shown in the fact that the Bull of Clement XIV., in 1773, suppressing the Order was officially published in Portugal, France, Spain, Naples, and generally throughout Italy and Austria. In view of the discreditable history of the Order we can

appreciate the severe judgment of Cardinal Manning when he described Jesuitism as the cancer of Roman Catholicism. The cancerous disease was too deep-seated to be eradicated even by the drastic measures of Clement XIV.

The disease cannot be eradicated so long as Rome places Canon Law above Civil Law, Papal decrees above national legislation. So long as the Pope in the role of imperial dictator, World Sovereign, claims supremacy over the nations, so long are the Jesuits justified on Papal principles in waging war against the spirit of Nationality. That this is so is evident from a study of Canon Law.

Canon Law lays it down that "the constitutions of princes are not superior to ecclesiastical constitutions, but subordinate to them." The Bishop of Rome may excommunicate emperors and princes, deprive them from their States, and absolve their subjects from their oath of obedience to them; in a text-book on the Canon Law, published in Rome in 1831, it is stated, "The Pope, as Vicar of Christ on earth and universal Pastor of his sheep, has indirectly a certain supreme power for the good estate of the Church, if it be necessary, of judging and disposing of all the temporal goods of all Christians." Canon Law, then,

in civil matters over-rides the law of the land; it claims supreme jurisdiction over persons and property. In other words, according to Canon Law, so far as Roman Catholics are concerned, their allegiance is not to the sovereign of Britain but to the Pope of Rome. The Vatican decrees put it beyond a doubt that the Papacy allows no place for nationalities, independent self-governing communities.

These decrees, with their monstrous doctrine of Papal infallibilty, revive in their most aggressive and insolent form the intolerant claim of the Papacy of the Middle Ages. This claim, as put forth by the late Cardinal Manning, is expressed thus: "The right of deposing Kings is inherent in the supreme sovereignty which the Popes, as vice-regents of Christ, exercise over all Christian nations. . . . The Royal supremacy has perished, and the supremacy of the Vicar of Christ re-enters England full of life." Among the doctrines of the Romish Church, like the Trinity and the Incarnation, Manning includes the "Sovereignty, both temporal and spiritual, of the Holy See." Leo XIII. does not mince matters. In one of his Encyclicals he says, "Every Roman Catholic must render as perfect submission and obedience of will to the Church and the Sovereign Pontiff as

to God Himself." This, of course, means obedience to Canon Law, which the officers of the Pope are bound to administer. The Canon Law, among other things, declares that the Pope is the lord of all kings, and all people; that the Church can use force in carrying out her discipline; that her clergy are exempt from the civil tribunals of the land; that all laws contrary to Canon Law are void; that all education must be under the control of the Bishops; that the Pope can depose heretical sovereigns; that he can release from oaths and prisons; that the priests have power to direct the people in their political duties, and that heresy is to be punished with death. That these were no idle words, but expressed the carefully matured policy of Rome, was seen when to check the Papal aggressor in 1850, the Government of the day passed the Ecclesiastical Titles Act.

The Roman Catholic organs, especially "The Tablet," did not mince matters. They declared that Roman Catholics would not obey the Act, on the ground that the Papal Law was the Law of God. Listen to "The Tablet" in its reference to the Act, which was aimed at the Papal aggression: "Neither in England nor in Ireland will the Roman Catholics obey the law, that is, the law of the Imperial Parlia-

ment. They have, or likely to have before them, two things called laws, which unhappily (or happily) contradict each other. Both cannot be obeyed, and both cannot be disobeyed. One of them is the Law of God, the other is no law at all. It is not a law, but a lie. . . . The law of God, that is, the Pope's command, will be, or rather has been, and is being carried into effect. The Parliamentary lie will be spit upon and trampled under foot." That means in plain language that in the opinion of Roman Catholics the supreme authority in Britain is the Pope of Rome. Another organ, "The Catholic Vindicator" of that time, puts the matter beyond dispute as follows: "Rather than our loyalty to the Holy Apostolic See be in the least degree tarnished, let ten thousand Kings and Queens (and Queen Victoria included) perish (as such), let them be deposed from their thrones and become mere individuals." In the same article the Queen is told to her face that she must either be content with a "divided allegiance" or none at all.

In view of such declarations, it is not difficult to understand how from the nature of the case the Jesuits, as the ruthlessly logical expounders of Papal dogmas, have been irreconcilable enemies alike of Protestant and Roman

Catholic nations. In the words of the author of "The Foundations of the Nineteenth Century":

"The civic idea of the Roman hierocracy is the *civitas Dei* upon earth, a single, indivisible Divine State; every systematic division which creates outward boundaries threatens the limitless whole, for it produces personality. Hence it is that under Roman influence the liberties of the Teutonic tribes, their choice of their King, their special rights, and so forth, are lost; hence it is that the preaching monks, as soon as nationalities begin clearly to assume distinct shape, at the beginning of the thirteenth century, organise a thorough campaign against the *amor soli natalis*, the love of the native soil; hence it is that we see the Emperors planning the weakening of the Princes, and the Popes indefatigably endeavouring for centuries to hinder the formation of States, and—as soon as success in this was hopeless—to retard the development of their freedom, in which the crusades in particular served their purpose well for a long time; hence it is that the constitutions of the Jesuit Order make it their first care that its members become completely 'unnationalised' and belong solely to the Universal Church; hence it is that we read in the very latest, strictly scientific text-

books of Catholic Church law (see for example Phillips, 3rd ed., 1881, p. 804) of the triumph of the principle of nationality within the one and universal Church of God as one of the most regrettable events in the history of Europe."

Corroborative evidence comes from a Roman Catholic source. In his valuable book, "The Ruin of Education in Ireland," F. H. O'Donnell has the following:—"I have studied with care the operation of the Jesuit organisation throughout the countries of Catholic Europe. I came to that study with strong prepossessions in their favour, for I had known many gifted and amiable members of the Order, and I have read voluminous laudations of their services to the Church. I have not altered my esteem for individuals, but their system is ruin to the Catholic religion. They belong to an age before modern times. They may still be in place among barbaric and child-like races, who accept with wondering gratitude the inscrutable mastery of beneficent preachers of salvation. They are incapable of the aspirations of self-governing freemen. They can stimulate fanaticism. They cannot develop reason. They supplant, and call it assistance and direction. They suck the brain of the lay

people, and the resulting paralysis they call it peace. They are the professional flatterers and exaggerators of every ecclesiastical pretension which they can utilise. No dogma of Œcumenical Councils is safe from their interpretations. Their path is strewn with Catholic disaster. Occupation by 2000 Jesuits garrisoning fifty high schools preceded the Partition of Poland. For centuries they ruled over France and Italy, and their products were *petits-maîtres* and revolutions. Their insatiable vanity assails every reputation. They make themselves artless and unsectarian before the University Commission; while, at the same time, their leading theologian and canonist propounds doctrines of abominable intolerance at home. They are separated from patriotism by the vows of men without a country, who may be sent to gather a legacy at San Francisco for the foundation of establishments in the East Indies."

CHAPTER XI.

THE JESUIT REVIVAL IN NINETEENTH CENTURY.

The popularity of the Jesuits at the head-quarters of Romanism was mainly determined by the necessities of the Papacy. In the conflict with the Reformation the Order was held in high esteem, for the obvious reason that it proved a valuable ally of the Papacy in its life and death struggle. But the time came, as we have seen, when the ruthless zeal and crooked methods of the Jesuits were an offence to the Papacy, and the result was the suppression of the Order. Then came a time, the Revolutionary period in France, when the Jesuits were once more in evidence and proved valiant allies of the Pope. The Jesuits saw in the Revolution, and the irreligious propaganda connected with it, a magnificent chance for reviving their power and prestige. Jesuit pamphleteers impressed upon the public mind the view that the evils which had overtaken France were due to the worship of reason, to setting aside religion, and more

particularly to the suppression of the Order of Jesuits. As it was expressed: "Could any power on the earth come to another conclusion than that if the Order had not been suppressed the intoxication of the French Revolution would never have been able to break out, and even on that account it would be for the interest of monarchs and princes that the Society should again be re-established as quickly as possible." The Bourbon Courts, it was contended, had made a serious blunder in compelling Clement XIV. to suppress the Order, and the time had come to remedy this and establish the Jesuits in their former influence. Pressure was brought to bear upon Pope Pius VII., who, on 7th August 1814, issued a Bull reviving the Order. Thus we have the grotesque spectacle of an "infallible" Pope revoking the Bull of his "infallible" predecessor.

At first sight it seems strange that the governments of Europe should tamely submit to the revival of an Order that had made itself the enemy of nations. The explanation is found in the extraordinary situation created by the Revolution and Napoleon's crusades against all the European states. The situation is well described by Greisinger, the German historian: "After the fall of Napoleon there came a

period of the most fearful reaction all over Europe, and every sovereign vied one with another in the struggle to obliterate the last traces of the shocking Revolution of 1789, the last vestiges of the empire which followed it, and of the commotions which it caused. Liberal ideas were feared like the spirit of evil, as through them the rights of the throne, of the nobility, and of the ecclesiastical world had become shaken; they were dreaded, they were hated, it was wished to suppress them, and in such a manner that they might be, indeed, killed and buried for ever. Why, then, should not rejoicing be universal at the reappearance of the blessed sons of Loyola, who proclaimed themselves to be the true pillars of civil and ecclesiastical obedience, who had proved in Naples, Sicily, and Russia that they were a talisman against revolutionary fever, and that on their bold advance all politico-philosophical reforming plagues were broken to pieces and shattered, like the army of the Persians by the Spartan phalanx at the celebrated battle of Thermopylæ. 'Yes, indeed,' so thought not an inconsiderable part of the ruling lords, 'there can be no better means of securing our own stability than that we should trust our defence to the sons of Loyola'; and seeing that courtiers,

with the nobility, at once echoed the sentiments of the ruling powers, thus did they offer their most devoted homage to Jesuitism as the great stand-by and point of support for the kingdoms of the earth." *

When the various states of Europe were restored to their possessions they began to look favourably upon the Roman Catholic Church as the representative of religion as against unbelief with its revolutionary and anarchical tendencies. The King of Spain showed his appreciation by recalling the Jesuits whom his father had expelled. In Sardinia new bishoprics were founded and monasteries restored. In France meanwhile the reactionaries considered the welfare of the nation to depend on the re-establishment of the ancient French Church. As showing the activity of the Jesuits during the period of their revived popularity I take the following from Griesinger's "History of the Jesuits":—"They founded colleges in Modena, Malta, and under a different name even in Turin. They returned in great numbers into the states of the Church as well as into the Kingdom of the two Sicilies, in the latter of which they combined to completely monopolise for themselves educa-

* "History of the Jesuits," pp. 664-5.

tional affairs. Jesuit teachers alone laboured in all gymnasiums and lyceums, and their colleges in Palermo, Naples, and Reggio were established with a splendour as if they had received imperial endowments. Indeed, they founded in Palermo a kind of academy for knights in order to get into their hands the whole of the youth of the nobility, and the run on it increased year by year. But the activity of the Jesuits was not merely confined to Austria, Germany, and the Roman states. They even penetrated into countries where hitherto their entrance had been entirely or almost prohibited, such as, for instance, Holland, England, and North America."

In Russia, however, the Jesuits met with a decided check. The Emperor Alexander, who at the beginning of his reign was favourable to the Jesuits, found himself compelled, in 1820, to expel them on account of their tampering with the army. Among the reasons given in the imperial ukase for their expulsion were the following:—"The solemn obligation of confession was undertaken by them for the instruction of youth, in order that the understanding of the latter should be enlightened by science and their hearts by religion. They, however, abused the confidence which was placed in them, and misled

their inexperienced pupils. Themselves enjoying a beneficial toleration they implanted a hard intolerance in natures infatuated by them. They took pains to overturn the bulwark of States, afforded by an attachment on the part of the people to the faith of their fathers, and thus to undermine family happiness, while giving rise to an injurious difference of opinion. Thus all the efforts of the Jesuits were directed merely to secure advantages for themselves and the extension of their power, and their conscience found in every refractory action a convenient justification in their statutes."

In Austria, at a much earlier date, the Jesuits met with a serious rebuff. In reply to a request for the re-establishment of the Order, the Archduke Maxmilian Francis, the youngest son of Maria Theresa, not only refused the request but gave his reasons in a noteworthy document:—"They (the Jesuits) have so constantly mixed themselves up in court and state intrigues that they must, in justice, be reproached with striving after universal dominion. They cost kings their lives, not on the scaffold, but by assassination; and equally hurtful as the society of *Illuminati*, they were the foremost among the crowd, at all events, who applauded

the murder scenes in Paris. They robbed the states of their most capable youths, whom they enticed into their institutions, and procured for themselves, by their monopoly in the direction of study, in Catholic countries, an excessive and immoderate influence over all opinions. They held in their hands all the springs for working upon mankind; money, protection, confessionals and other means were plentifully at their command. They might thus work for good if they wished to do so, but they laboured at the beck and call of their superiors alone, for their own peculiar advantage and aggrandisement, without any regard whatever for the well-being of mankind; and it is impossible, therefore, to indulge in a conviction that the re-establishment of the Society of Jesus can be productive of any benefit whatever."

In France, with the Restoration of the Bourbons, the Jesuits made great progress. Indeed, they formed the inspiration of the Privy Council of Louis XVIII., which, in 1820, carried laws against the press, individual liberty, and the elective system. The subordinate places in the Administration were filled by Jesuits. Apart from that, the Jesuits paid special attention to private and family life. As Dr. E. H. Michelsen, in his "Modern Jesuitism," says, the Jesuits, "by the vast

number of offices established for the placing of clerks, valets, tutors, nurses, chambermaids, grooms, cooks, etc., had the best means of making sure of the services of the needy classes. The families, moreover, who applied to such offices for servants, etc., became thereby known to the society as belonging to their friends to whom application might be made in necessary cases. But the principal object gained by these offices was the confession and confidential information given by individuals who had obtained places, reports by which the members were enabled to become familiar with all the secrets of family life."

The footing which the Jesuits got during the Restoration they maintained through all the changes of French politics and Government. Indeed, so influential did they become under the Republic that it was found necessary to subject them and other Romanist Orders to special legislation.

In 1901 there began a Parliamentary crusade against the Jesuits and other Orders which had established themselves in France and had become hostile to the Republic. The Associations Bill introduced into the French Chamber and piloted to success by the Prime Minister, M. Combes, was no half-hearted measure. The purpose of the Bill was to

bring all associations under the law requiring them, under pain of dissolution, to be registered, and to publish their articles of association and rules of procedure. It was further proposed to limit the property of the Order in real estate to "that necessary for the object which they may have in view." This was no doubt aimed at those Orders who had entered the commercial sphere and were rolling in wealth. Some of the Orders did large business as hardware manufacturers, brewers, patent medicine makers, etc. Out of the 16,468 religious establishments in France, 2001 male and 6799 female communities, being strictly religious, were allowed to remain; but 7468, liable to dissolution—those immersed in trade—were compelled to leave. The new Act was administered with severity, largely due to the damaging revelations of the part played by Romanist clergy in the Dreyfus case. Of course there was the usual cry of religious persecution. To that the best reply was made in the *Times* editorial columns as follows. Referring to the Assumption Fathers—and the remarks apply equally to the Jesuits—the *Times* said:—"The Assumption Fathers, of course, profess to be a religious organisation working for spiritual ends. As a matter of fact there is nothing religious about them, except the

fact that they are ecclesiastics. They are a political organisation working to extend the influence of the Church of Rome over the French Army and the French Legislature. . . . In the pursuit of their secular ends they acknowledge no restraints of patriotism, of morality, or of religion. They habitually descend to the use of methods condemned as corrupt and base by ordinary men of the world, making no pretence whatever to spirituality. . . . There is not in the action of the French Government any trace of religious intolerance whatever. It is dealing simply with political agents aiming at the subversion of society, employing the most scandalous and immoral methods, and using their ecclesiastical status simply as a cloak to disguise their real character, and a means of envenoming the dagger they seek to plunge into the side of the body politic."

CHAPTER XII.

THE JESUITS AND PAPAL INFALLIBILITY.

THE increased power and prestige, and the favour with which the Jesuits were received at the Vatican, prompted them to a bold design—that of securing the promulgation of Papal Infallibility. On this question the Romish Church had never been in agreement. Four different opinions were held. One party held that infallibility was vested in the Councils of the Church; another that it was vested in Popes and Councils; a third that it was vested in the Church as a whole. The Jesuits contended that infallibility rested solely with the Pope. Pope Pius IX. greatly favoured the Jesuits. Here, surely, was the psychological moment for gratifying the desire of the Pope and realising the Jesuit ideal. As a preliminary, the Jesuits made an astute move. In the beginning of 1886, they undertook the editing of the Pope's official organ, the "Civilta Catholica." With the Pope's sanction the prominent Jesuits were appointed

editors. The editors were not long in beginning their campaign of reaction and absolutism. They so managed matters, as was pointed out in a previous chapter, that the Pope, without consulting his Council, promulgated the new and startling doctrine of the Immaculate Conception of the Virgin Mary. It is clear that the publication was intended as a feeler to see how far the Pope would be justified in his claim to infallibility and absolute power. That this is so is clear from a pamphlet, already referred to, published by a Jesuit in Vienna in 1865. "This," says the writer, "is quite a peculiar act of the Pontificate of Pius IX., seeing that no foregoing Pontificate had enunciated it, while the Pope has defined this dogma on his own responsibility and in the plenitude of his power, and without the co-operation of his Council; and this independent definition of a dogma determines at the same time—not expressly or formally, it is true, but nevertheless undoubtedly and as a matter of fact—another dogmatical decision, namely, the settlement of the mooted point as to whether the Pope can be in his own person infallible, or whether he can only claim to infallibility at the head of his Council. Pope Pius IX. has, it is true, not theoretically by the Act of 8th December 1854 defined this infalli-

bility on the part of the Pope, but practically he has claimed it."

Under the guidance of the Jesuits, the Pope proceeded further on the path of reaction. By his Encyclical of 8th December 1864, he placed himself in active antagonism to modern civilisation. It was plain that what the Jesuits did was to use the influence of the Pope to propagate their reactionary and persecuting creed. But their ideal could not be finally realised till they carried to a successful issue their scheme for imposing upon the Church the dogma of Papal Infallibility. The first step was to get the Pope to agree to the calling of the General Council. The Jesuits knew that till their views received the official approval of an infallible Pope there was always the danger of a moderate Pope being elected who might look with disfavour upon the Order. Consequently the Jesuits strained every nerve to popularise the idea of a General Council. The eagerness with which the Jesuits worked for this end is seen in an article which appeared in the Pope's official organ, the "Civilta Catholica," and in which the hope was expressed that the Council would promulgate the doctrine of the Syllabus and the dogmatical infallibility of the Pope. "It is to be hoped that the unanimous manifestation of the Holy

Ghost, by the mouth of the Fathers of the Council, will define by acclamation the infallibility of the Pope."

The Jesuits had evidently little faith in supernatural efforts on their behalf, judging from the worldly methods with which they engineered the arrangements with regard to the Council. When the Council met it was evident that the Jesuit leaders had contrived to pack the assembly with their own followers. They were in a large majority. Against this was the fact that the minority contained the weightiest theologians in the Church. The attitude of the minority was well expressed in the address of the Cardinal Archbishop of Prague: "You will cause the religious ground to give way under our feet if you pass unanimously as the newest dogma a project of the personal infallibility reprobated and long abandoned by men of sound understanding, and which you may yourselves be well convinced the world will never accept as law." That the Jesuits were hard pressed to find reasons for the new dogma is plain from the proofs furnished by one of the majority, Bishop Pie of Portiers: "The Pope," he said, "must be infallible as Peter was crucified with his head downwards; consequently then the head of Peter bore the entire weight of his

body. Now the head of Peter is analogous with the Church of Christ as also with the Pope. Thus the latter sustains the entire Church, and as it can only be the infallible who sustains and is not sustained, thus must the Pope be infallible." This futility we are told was received by the majority with immense enthusiasm.

Surely Romanist theological imbecility had reached its limit in the following argument of a Sicilian Archbishop, who said: "The Sicilians have a particular ground for believing the infallibility of all the Popes. The Apostle Peter preached as we know upon an island upon which he found a number of Christians, and as he declared that he was infallible they found the matter surprising because it never had been previously communicated to them. In order to clear up the matter they sent a deputation to the Virgin Mary to demand of her whether she had heard anything of the infallibility of Peter. "Certainly," replied she, "as I myself was present when my Lord conferred this special privilege upon Peter, and I can recollect the day and the hour perfectly well." By such testimony the Sicilians felt themselves to be completely satisfied and since then no one throughout the island has had the slightest doubt about the infallibility

of the Pope." A majority which could buttress their cause with such puerilities would have no intellectual scruples in accepting the dogma of Papal infallibility. The Jesuits of course won the day. On 18th July 1870, the Pope was declared supreme and infallible. The triumph of the Jesuits was complete. They now rule at the Vatican. Every attempt to liberalise Romanism is ruthlessly stamped out, as is evident from the measures meted out to the leaders of the Modernist Movement.

In harmony with their mischief-making reputation, the Jesuits, by their discreditable tactics in connection with the Vatican Council, contrived to create a serious split in the Roman Catholic Church. The Jesuits so managed matters that the Council was packed with delegates favourable to their designs. Of the 750 Fathers, the non-Italian prelates did not number 300, whereas the others (450) were either Italian or apostolic vicars, dependent directly on the Pope or on the "Propoganda Fide," for their election and means of support. Pius IX. moreover granted free lodgings and maintenance to some 180 poor bishops, who of course from gratitude could hardly do anything else than vote for their benefactor. One hundred and thirty prelates of various nationalities opposed the infallibility project and petitions

drawn up by a number of bishops—German, Austrian, Hungarian, Italian, French and North American—were forwarded for the consideration of the Committee of the Council, whose duty it was to deal with petitions. The Committee being almost exclusively composed of men attached to the Papacy, refused to consider the petitions, which were treated as so much waste paper. Not discussion but despotism is and always will be the motto of the Jesuits.

It is surely a humiliating thought for intelligent Roman Catholics that the weight of learning and deep knowledge was on the side of the minority which opposed the dogma of Papal Infallibility. In the words of the Papal Nuncio at the Court of Bavaria:—"Almost all the Catholic professors of theology in the various universities of Germany who enjoy any reputation for learning and science side with the great party of the German savants who are hostile to Rome. If we except a few who have pursued their studies at Rome, and perhaps a few others whom I could not even point out, professors or learned men in the various branches of theological knowledge, and priests into the bargain, more or less share the aspirations of that party against the spiritual authority of Rome." Dr. Bartoli, in

his book, "The Primitive Church and the Primacy of Rome," shows the influential nature of the opposition. He says:—"When Dr. Dollinger publicly protested against the Vatican Council, he was adhered to by the entire body of the University of Breslau, by twenty-four professors of the University of Bonn, by thirteen of the University of Prague, by as many as that of Münster, by one hundred and fifty teachers of Cologne, by one hundred and thirty-eight of Baden. During the Council likewise a great number of German and Austrian bishops declared themselves against the infallibility of the Pope, followed in this by twenty-five French bishops, the most learned and influential of that nation, by a few bishops of upper Italy, and by many others of different nationalities. The learned historian of the Council, Bishop Héfélé, not only opposed the definition with all his might, but also advised his colleagues not to submit after the definition, the Council not having been free."

In view of the large and influential minority, the declaration of the Council regarding the infallibility of the Pope has no binding effect upon Roman Catholics. According to the Fathers, and as proclaimed at the Council of Florence, something more is needed when dogmas of faith are being defined than a

simple majority of votes. What is needed is almost unanimous consent where the minority is a negligible quantity. The minority at the Vatican Council was far from a negligible quantity. It represented the cream of the Romish Church. The majority represented the ignorant and reactionary element in the Papacy, and were like clay in the hands of the Jesuitical potters, the band of fanatics well described by Newman as an insolent and aggressive faction.

CHAPTER XIII.

THE POWER BEHIND THE PAPAL THRONE.

In getting the Vatican Council to declare for the infallibility of the Pope the Jesuits, in their own interests, did a master-stroke. Their career had been a chequered one. Their very existence depended on the attitude of the Pope, and that again depended on those around the Papal throne. If they were unfavourable to the Jesuits nothing was easier than to influence the Pope to their advantage. At one time they were excommunicated by a Pope and restored by another Pope. Obviously something was needed to be done to ensure stability and continuity for their Order. What better could be done than to make the Popes for all time debtors to the Jesuits by investing the Holy See with powers supernatural. An infallible representative on the earth of the Deity, supreme head of all temporal governments — surely an Order which raised the Popes to such a height of honour and glory must for ever remain the

power behind the Papal throne. Gratitude could dictate no less on the part of the Popes who, on the stepping-stone of Jesuitism, had risen to higher things.

In all European countries the effects of Jesuit ascendancy at the Vatican became apparent soon after the declaration of Papal Infallibility. In France, for instance, after 1870, there was quite a Roman Catholic revival. After the war of 1870 the revival was utilised among other things for the purpose of restoring the temporal power of the Pope. It did seem somewhat incongruous that just at the time when the Pope, with the aid of the Jesuits, had received the greatest possible exaltation, had in fact been deified, he should be suffering the greatest possible humiliation, had in fact been driven from his dominions. Surely it was the irony of fate that just when the Pope was virtually proclaimed king of the whole world he was told he could no longer be King of Italy. Naturally, the Jesuits saw that their efforts at the Vatican Council lost all their lustre so long as the Pope was an exile, driven forth, so to speak, as an undesirable alien.

How was the revival of Romanism in France after 1870 engineered? In the usual way—by pilgrimages with the old accompani-

ments, visions, and miracles. Devotions which grew out of the visions of seventeenth century saints, and which were specially favoured by the Jesuits, were revived. The Jesuits have great faith in associations for propaganda work. At this time we are told there sprang up a vast network of confraternities, Catholic committees, and other organisations for the purpose of acting upon different classes of society, whose aim was the stimulation and direction of Romanist zeal.

The Jesuits, with a true insight into the conditions around them, saw that their influence, if they had any, lay with the people. In old times they frequented courts, now they frequented the market-place. The path to monarchy they saw lay through democracy. The first thing was to reach the working classes. Catholic workmen's clubs were greatly in evidence. In 1878 there were said to have been more than four hundred of these clubs in France with 100,000 members. Romanist literature for the masses was spread over the land. Millions of tracts and catechisms were scattered abroad, and pandered to the credulity and superstitions of the ignorant multitude. As a result of the infallibility declaration centralising elements in the Papacy were greatly increased. Under

the influence of the Jesuits a great step was taken in the direction of converting the Church into an absolute monarchy.

As usual the Jesuits paid special attention to the education of the young. It is calculated that in France, in 1874, about a third of all the children, and an immense majority of the girls, who were educated in the primary schools, were educated by teachers belonging to religious congregations. The Christian Brothers, who were in close alliance with the Jesuits, had at one time under their control no fewer than 2328 public schools. There were fourteen Jesuit colleges in France, containing 5000 pupils, and fifteen other colleges under the direction of another Romanist Order.

So intolerable did the Romanist influence become in France, and so anti-national was the Jesuit system of education, that successive attempts were made to avert what was recognised as a national danger; but in the end no remedy was found to be effectual save the expulsion of the Jesuits and other Orders and the complete break of relations with the Vatican.

In Germany the significance of the declaration of Papal Infallibility was at once recognised. Bismarck, writing to Count Arnim, said that the effect of the Vatican Council was

to reduce the bishops to mere "functionaries of a foreign sovereign who, by virtue of his infallibility, is the most absolute monarch in the globe." Bismarck did not rest content with words—he proceeded to acts. Drastic legislation was passed; the Jesuits were banished, and in 1873 the famous Falk laws were passed which changed the whole conditions of Roman Catholics in Prussia. Suddenly Bismarck changed his policy. Socialism was raising its threatening head, and Bismarck seems to have thought that in the fight with it he might secure as an ally the Romish Church. The idea of an alliance, or understanding, was rendered comparatively easy by the fact that with the death of Pius IX. a new spirit, one of moderation, pervaded the Vatican. Of course Bismarck had to do something to secure the political support of the Vatican. He went so far on the path of humiliation as to select the Pope as arbitrator in a dispute between Germany and Spain about the Caroline Isles!

In further propitiation of the Papacy, Bismarck repealed the Falk laws. He gained the support of the Romanists at the polls; the triumph of the government at the election of 1877 was largely due to the Papal influence. Bismarck gained an immediate triumph, but

at a very heavy price. His alliance with the Papacy created a precedent for its interference in the domestic politics of Germany. And, most serious of all, a separate Roman Catholic party has been created in the Reichstag, which has proved a dangerous anti-national element in German politics. The danger of such a party is that it is tempted to sell its votes to the highest bidders—to those who will best advance the interest not of the nation but of the Papacy.

The Jesuits do not confine their efforts to any one direction. While striving hard in the field of diplomacy, they do not forget the industrial arena. The main economic feature of the present day is the drift towards Socialism. In this country, and more particularly on the Continent, Socialism has taken captive large numbers of the working classes. Why should not the Jesuits find here a congenial missionary field? Long ago Cavour predicted that, sooner or later, there would be an alliance between ultra-montanism and Socialism. On this point the remarks of Lecky, the historian, in his "Democracy and Liberty," are highly suggestive. He says: "In most countries there now is a strong and growing tendency among Catholic divines to throw themselves ardently into the social

questions, and, discarding old alliances, to seek new elements of power in connection with the questions that most interest the working classes. This has been in our day the policy of Bishop Ketteler in Germany, of Cardinal Gibbons in America, of Cardinal Manning in England, of Father Circa in Italy, and of the Comte de Mun in France. In Germany the Catholic party has more than once shown sympathies with the Socialist party, and both in Germany and Belgium the movement known as 'Christian Socialism' has assumed a very considerable importance. Questions of the international regulation of labour, of the establishment of law, of a minimum wage, the extension of co-operative industry and of associations much like the mediæval guilds for strengthening the working class interest and diminishing the stress of competition, are now constantly discussed in societies presided over by ardent Catholics."

During the Revolutionary period in France, it was customary for the Jesuits to pose as the party of law and order, and it was a zealous opposition to anarchy that helped to bring them back to favour with European Governments. But when its own interest serves, Romanism never hesitates to fan the revolutionary passion. Take the case of Ireland,

where during the agrarian revolt — which was nearly akin to a Socialist agitation—the priesthood were nothing if not revolutionaries with quite a Jesuitical contempt of moral law.

The sanction which the priesthood gave to the agrarian revolution, with all its atrocities, will be given to an economic revolution if the cause of the Papacy will thereby be served. One thing is certain—there can be no more dangerous alliance than one between a church employing all the powers of Jesuitism and an ignorant population ready to submit to any spiritual power which promises to lead them into economic prosperity. Already in Ireland, as was seen during the great strike in Dublin, there was ample evidence to show the powerful influence possessed by the priests in a purely economic dispute.

It should never be forgotten that while the Jesuits are unchanging in their creed, they are flexible in their methods. They are born opportunists. Their policy is to guide the dominant tendencies of the age in the interests of the Papacy. When dynastic problems were of supreme importance, the Jesuits were strongly in evidence at Courts; when national issues came to be decided in Parliament, they were in every political intrigue; when educa-

tion was the question of the hour, the Jesuits were founders of schools and controllers of universities; and so to-day, when economic problems are taking the foremost place in the public mind, the Jesuits will neglect no sphere of influence, the workshop, the factory, and the ballot-box, as a means of advancing their own interests and the interests of the Papacy.

Danger lies in the fact that since the Vatican Council the interests of both are identical. Jesuitism is the power behind the Papal throne. "The presence of the Jesuits in any country, Romanist or Protestant," once remarked Lord Palmerston, "is likely to breed social disturbance." So hurtful was the Jesuit Order found to be that, up to 1860, it was expelled no fewer than seventy times from countries which has suffered from its machinations. France, in these days, has mustered up courage to deal effectively with the Jesuit peril. M. Combes, who dealt the Order a deadly blow, uttered words of warning in an interview with a representative of the *Pall Mall Gazette*—words which British statesmen would do well to lay to heart. He said: "England forgets one thing. Her religious sects leave out of their ideas the forms and constitution of the Government. It is not the same thing in France. The clergy have struggled for thirty years to

gain the upper hand over civil society. They have attempted to do this by means of education—by imposing their ideas on the young. . . . For twenty years we have not made a single law to advance liberty that has not been attacked by the Church. Our Education Act, our military law, and our divorce law have all been hailed by the congregation as acts of oppression."

In spite of Continental warnings, England, in the name of a spurious toleration, has become a Jesuit dumping-ground. Those whom other countries have found from sad experience to be enemies, Britain allows to land on her shores, and to carry on unmolested their work of iniquity. We are carrying toleration to excess, and unless there is a change of policy, this nation will one day pay a heavy penalty. If we wish to escape the penalty, we must come to realise that a system which enslaves the individual, fosters superstition, is at war with patriotism and destroys morality, will, if allowed to flourish unchecked, sooner or later destroy society.

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